

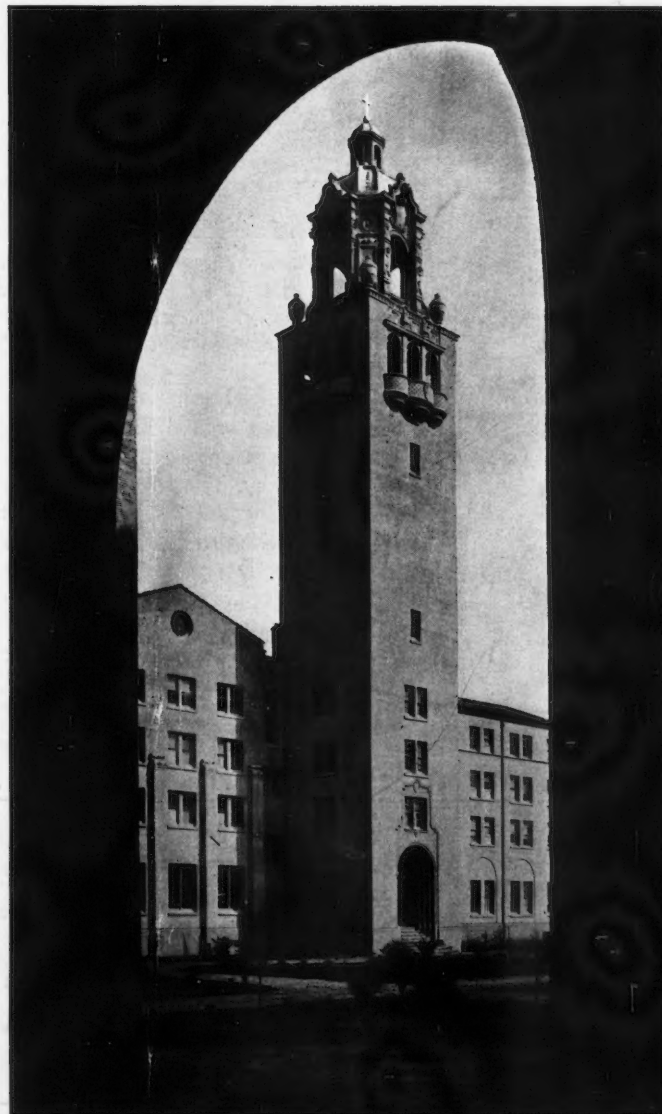
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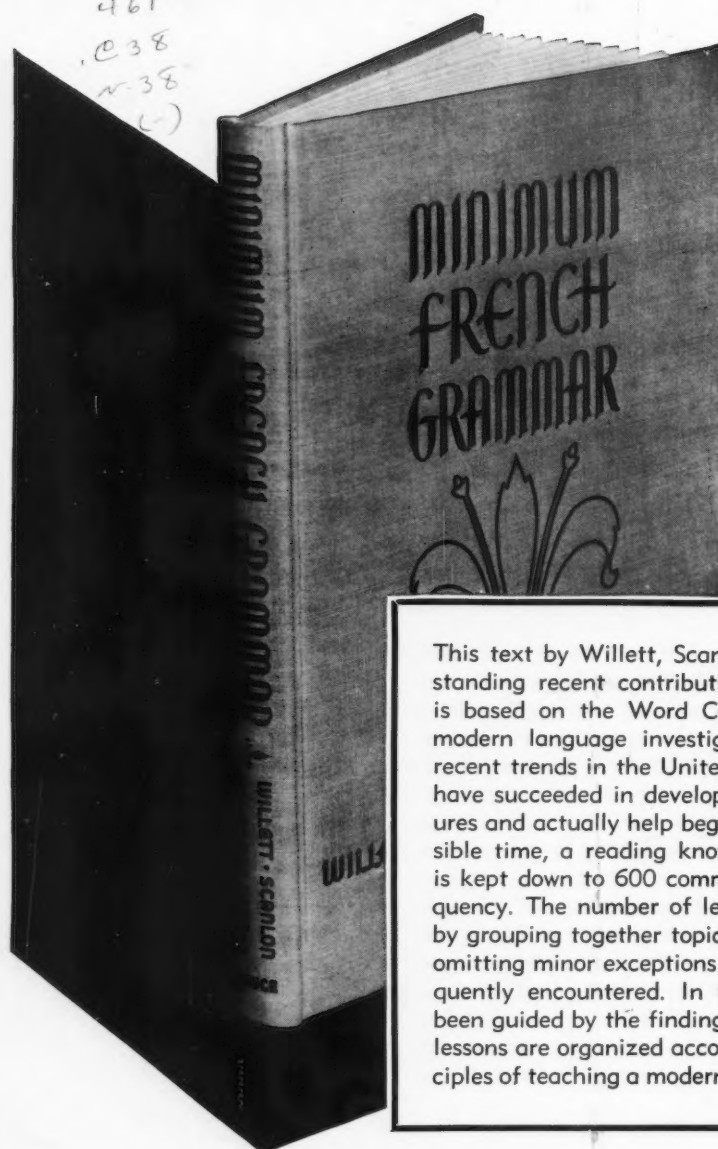
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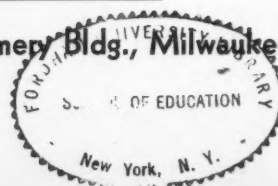
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Vitalizing Religious Education

Rev. Joseph H. Ostdiek, M.A.

THERE is no need to labor the point that the vitalization of religious instruction is just as imperative today as it ever was.* The failures in religion and the collapses in moral life that face us on all sides bear unmistakable and humiliating evidence of the shortcomings of our programs in religious and moral education. Only a few months ago a university instructor came to me and complained about the course of religious instruction in our parochial schools. He stated that his little daughter, who attended the fourth grade during the last school year, had passed with a mark better than 83 per cent in all subjects except religion. And in this study she failed miserably. He said: "I have been sending my child to the Catholic school to learn her religion. But this is the only subject in which she has failed. Don't you think the tuition I paid should be returned?" "Yes," I replied rather obligingly and I added, "Why don't you go to the pastor and demand a refund?" Indeed it is hard to understand why a Catholic school which is established primarily for the purpose of teaching religion should do a better job in reading, language, and history than in the only subject which justifies its existence.

Failures in Religious Living

Then, too, many of those who apparently master the program in religious instruction fail to live a righteous life. It seems that these grasp the elements in the course of study but fail to apply them to their conduct. Some ten years ago the Inter-Church Organization of America administered conduct tests to a

large number of children in Indiana to determine their degree of honesty. While a mathematical measure of a character trait is always of doubtful validity, it is, nevertheless, interesting to note that the church-school pupils, while they did excel the public-school children by a fair margin, came off second in competition with the Boy Scouts. The number of Catholic-school graduates that show up in the juvenile courts and the per cent of inmates registered as Catholics in the penal institutions of the country indicate a failure of the program in religion among so many of our people that we have reason to blush with shame. Often when confronted with these facts and figures we indirectly admit our failures (or shall I say, confess our guilt) by making excuses and apologies or by questioning the accuracy of the statistics. The appalling leakage in the Church and the mounting number of mixed marriages or attempted marriages before unauthorized witnesses, disclose a weakening of faith and a disregard for Church law that call for serious study and drastic treatment. It is not easy to determine how much of the evil is due to deficient training in religion, how much to human frailty, and how much to modern social conditions. But reason would suggest that in the field of religion and morals the first aid to be applied to free, rational creatures is a treatment of the mind and heart through an enriched and vitalized program of instruction. At any rate this appears to be the best card in our hand to play.

The subject of this discourse is vitalizing religious instruction. It hints that the program in religion may profit by an injection in the arm or a heart stimulant. Now there are at least two respects in

which religious instruction can be vitalized: First the lesson can be enlivened and colored so that it will awaken interest, appeal, and inspire; secondly, the religious truth or principle covered in the lesson can be driven home so forcibly that it will become functional in the lives of the pupils. It is this dual concept of vitalized religious instruction that I have a mind to consider.

Importance of the Teacher

A generation ago the noted Catholic educator, Dr. Peter C. Yorke, voiced a commonplace when he said: "In the educational process there are three things concerned: the child, the teacher, and the textbook. Of these the text is of least importance." Notwithstanding this axiomatic truth, our Catholic educators seem, up to the present time, to have been more concerned about the text than about the teacher or the child. The past few years have witnessed the production of a vast quantity of texts and materials to be used in teaching religion. But there is a serious question whether sufficient time and energy have been spent on teacher training and child study. Under these conditions there is a real danger that many of the instruments and aids of instruction that have recently been published will not be used very widely or at least will not be used to the best advantage. As in the field of Catholic literature our writing has so far outdistanced our reading that our libraries are filled with unread and shelfworn books, so in the sphere of religious instruction, our production of texts and materials has so far outstripped our progress in teacher preparation and child study that I fear many of the helps and devices recently produced to improve and vitalize the teach-

*Paper read at the recent Catechetical Congress of the Confraternity of Christian Doctrine, at St. Louis, Mo. The author is diocesan superintendent of schools and director of the Confraternity at Omaha, Nebraska.

ing of religion, will not enjoy a very wide circulation. And even where they are introduced, their purpose and method may not be fully understood or properly pursued.

It is quite important to know the purpose and method of the materials and activities utilized in the instructional process. To illustrate this point, I beg your permission to repeat a story I heard some time ago at a teachers' convention. It happened that a boy from the city took a job on a fine dairy farm which was noted for the cleanliness of its barns and equipment, the excellence of its herds, and the purity of the milk. The boy was at once introduced to the fine art of caring for the stables and milking the cows in accordance with the latest canons on sanitation. At milking time he scrubbed the floors of the barn, bathed the cows, washed his hands and put on his white cap and apron. Then he took the pail and sat down on the stool to milk one of the cows. And, believe it or not, before he started to milk, he spat upon his hands. Perhaps he grasped the purpose of things about as well as a religion teacher who engages in a chalk talk simply to amuse the children or pastes the religious pictures on the blackboard solely for decoration purposes or uses the catechism chiefly as an instrument to teach and secondarily as a tool to summarize and to test. Frankly speaking, I feel that we would make greater strides in vitalizing religious instruction if we would shift our attention from materials to teachers. In vain shall we write texts and make devices unless we train teachers in their purpose and use and in the psychology that underlies them.

Perhaps I should not have so much feeling on this point if I had not been thrown into circumstances where the apathy of teachers toward a study of the content and methods in religion was so strikingly revealed. I have had to examine the credits of many Catholic school teachers and I have discovered that not a large percentage of them have taken any accredited teachers' courses in religion. I have been assigned to the task of teaching methods in religion and giving courses in character education in teacher-training institutions and I have learned that character education which purposes to develop gentlemen of culture and good morals is far more popular than methods in religion which aim to help to build citizens for a supernatural heaven. This seems to be true even of religious teachers. Perhaps this prefer-



Rev. Joseph H. Ostdiek, M.A.

ence is due in part to the fact that character education is often found among the course offerings of our secular and state universities and that credits in this subject are quite acceptable in the eyes of state school authorities and accrediting agencies. But there can be no doubt that a course in religion methods is far more practical and far more appropriate for our Catholic school teachers. It is hard to see how they can give effective, vitalized instruction in religion without it.

Extent of the Teacher's Preparation

The religion teacher whether he serves in the Catholic school or the instruction center is in need of special training. The extent of this preparation will of course depend largely upon circumstances and opportunities. But there are three fields at least in which definite training is necessary; namely, religion content, religion methods, and child study.

In the first place the teacher has to master the content of a complete course of instruction. No one can teach with accuracy, vigor, and effect unless he knows his field. This is especially true of revealed religion where the need of accuracy is so urgent, and the possibility of error so great. If all teachers of religion had a thorough grasp of the three traditional divisions of Christian doctrine and a fair knowledge of sacred history and liturgy, the chances are that many of the

religious errors and faults that nowadays prevail would not have developed into epidemics. Catholics would not so often confuse the Immaculate Conception with the Virgin Birth. Children would not thump their breasts as they voice the praises of the Blessed Virgin, "O clement, O loving, O sweet Virgin Mary." Worshipers would not spend so much time before the shrine of a saint and so little before the altar of the Blessed Sacrament. Supposedly good Catholics would not attach a superstitious importance to the positive law of abstaining from meat on Friday and pay so little heed to the divine precept that obliges respect for our neighbor's reputation. Young men would not be so ignorant of the Mass and so callous to the liturgy that they find it torture to keep the first of the chief commandments of the Church. It is possible that these and many other objectionable practices might not have taken root, or at least might not have flourished, had religion teachers known and followed a complete and accurate course of instruction.

In the second place the instructor has to acquire some technique in teaching. For this purpose it is desirable to make some study of methods in religion. There is any number of technical problems which the religion teacher has to face and solve if he is to do effective work. Pupils have to be classified, subject matter has to be arranged, and the class program has to be formulated. There is a special technique involved in planning a lesson, presenting a doctrine, explaining a ceremony, telling a story, covering a unit in sacred history, teaching a hymn, a prayer, or a religious action. Innumerable aids and devices have to be mustered into service. Among these, pictures, charts, and maps have a great value in awakening interest and providing a setting. Graphic illustrations, figures of speech, and dramatic activities have their place in unfolding the meaning of doctrines and practices. Then, too, the project, which in its true sense is not a booklet, but a purposeful and constructive activity, has wondrous possibilities in teaching religion. It serves as a means by which religious truths are lived and learned. Obviously the effective use of these aids and materials, that are calculated to vitalize instruction, calls for the exercise of special mental and manual skills on the part of the teacher. The preparation of the teacher for the performance of these techniques is an important step in the march toward better and more vital training in religion.

Finally, the instructor has to get the

viewpoint that he is teaching the child rather than the subject matter. The content of religion has to be made functional in the life of the pupil. Indeed the child with all his powers of body and soul has to be fascinated as far as possible in accordance with the divine model, Jesus Christ. Just as medical treatment has to be adapted to the patient, religious instruction has to be conformed to the child. Clearly, this cannot be done unless the teacher has some understanding of the physical, social, and mental qualities of the pupil. Hence the third field in which the teacher needs some preparation is child study.

Let no one suppose that it is idealistic or extravagant to expect the religion teacher to learn a little child psychology. We expect the engineer to know something of the makeup and workings of the locomotive. We expect the physician to know the anatomy and functions of the human body as well as the efficacy of the medicine he administers. Certainly then, the religion teacher who deals with the sacred interests of the immortal soul ought to have at least an elementary knowledge of the workings of the mind and heart of the pupil to whom he applies the moral medicine and saving grace of Christ's Gospel. Indeed it is not likely that a teacher will achieve much success in his work unless he has at least a practical if not a technical understanding of child life.

Happily the field of child psychology is now being worked by some of our Catholic educators. Simple and practical literature on the subject is now coming out. A short time ago I saw a paper prepared by a student in catechetics which embodied several observations on the unfolding of child life. Many of the statements were certainly true; others, only probable, but all, I believe, were very useful to teachers of religion. Among other things I noted the following assertions:

1. From early years man is endowed with two general tendencies, imitation and suggestibility which influence his behavior all his life. The teacher can capitalize them by setting a good example, by presenting models of saintly behavior, and by suggesting virtuous actions.

2. The intellect moves from the concrete to the abstract, from the example to the principle, from the particular to the general. Accordingly pictures and stories should be presented before truths and principles.

3. The power to generalize accurately and independently reaches sufficient development in the seventh and eighth

grades to warrant some discussion of abstract principles and their application to concrete cases.

4. Children in the primary grades are active individualists. They like to show off to gain approval but pay little attention to disapproval. Teachers on this level should use many "do's" and few "don't's."

5. Social consciousness develops along with the gang spirit in the upper grades. It is a suitable time to develop vital concepts of social groups such as the family, the Church, the Communion of Saints, and the Mystical Body of Christ.

6. Drawing, paper cutting, clay modeling, and project work satisfy the manipulation tendency and exercise the creative imagination. This is why they awaken and hold interest.

These few examples reveal the close relationship between child nature and teaching methods. They evince the need of adapting the content of the course as well as the instructional procedures and disciplinary measures to the unfolding life of the child. Indeed it is this child of the flesh that the teacher, aided by divine grace and armed with the program of instruction, has to transform into a child of God. The more he knows about the child he has to work on, the better he will teach and the more he will accomplish.

Value of Ideals

The program in religion will not be vitalized in the sense that it becomes functional in the lives of the pupils unless it flowers forth in the formation of ideals. The teacher will not accomplish much in a practical way, if he simply defines and explains the virtue of obedience and briefly stresses our duty to practice it. He has to clothe this virtue with flesh and bones and translate it into an ideal that appeals to our emotional and volitional powers. All truths, traits, and principles become attractive entities and even dynamic powers when discovered in the lives of those who have come to know and admire. Witness how the athletic heroes and moving-picture stars, have become enshrined as ideals in the hearts of our people, influence our social practices, our conversation, our mannerisms, and our styles. Notice how the throngs crowd into the stadiums and into the theaters to see their colorful favorites in action. So strong is the power of ideals, even though they may be unworthy, that the worldly wise are building up their amusement enterprises almost exclusively around publicized personalities. I wonder if the children of this world are not wiser in

their generation than the children of light. Perhaps we should steal their fire by organizing our programs in religion around the lovable Christ and His winsome saints rather than around dry doctrines and stern commandments. Whatever our views on the program may be, I fancy that we shall find it hard to justify the practice of laboring the meaning and application of a precept without noting its observance by the captivating heroes in religion. Knowledge and informations enlighten; but ideals attract, inspire, and lead to action. Our business is to help save souls. But the soul that has come to know and love Christ and His saints may safely be said to have a better chance of salvation than the one who has acquired a correct but dry knowledge of all the answers in the catechism even in their application to life. As Thomas à Kempis writes in the *Imitation of Christ*: "I had rather feel compunction than know its definition" (Bk. I, Ch. 1). We must never forget that our purpose is to make people good rather than erudite. The Master's words indicate that in the Last Judgment souls will not be asked how much they know but what they have done.

Conclusion

It is not my intention to undervalue or minimize the knowledge aims in religious instruction. Indeed knowledge is the basis of all intelligent and responsible action in religion and, consequently, we should endeavor to give the pupils as wide an understanding of the doctrines and practices as time and circumstances will permit. But there is need of love, feeling, and action as well as knowledge. The question is asked: How shall we vitalize religious instruction? My answer is simple: Strive to realize all the aims in teaching religion. They can be divided into four classes:

1. The knowledge aims which call for a suitable understanding of the religious truths whether derived from faith or from reason. This field is covered by the three traditional divisions of the catechism. Hence the learning of the catechism at best attains but the knowledge goals.

2. The volitional aims which demand that the will be trained to pursue ideals and apply principles by free choice. "Character," Hull tells us, "is life dominated by principle." But the will is the faculty that reduces principle to action. Accordingly the attainment of the volitional aims is closely allied with the realization of the conduct goals.

3. The effective aims which require the training of sense impulses, emotional re-

actions, sentiments, and attitudes. In every human being there is a world of interior life that can be distinguished from the acts of knowing and willing. This broad field of natural tendencies and affective reactions can fruitfully be cultivated with the use of proper instruments and methods. Above all, a favorable attitude toward religion has to be created.

4. The conduct aims which provide for a union between truth and action. The religion of Christ is not only a creed to

be believed and a code to be learned, but also a life to be lived. As the Master says, "Not everyone that saith to Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the Will of My Father" (Matt. 7:21).

The attainment of these four sets of goals fulfills all that is required to vitalize religious instruction in its full and complete sense. The blending of the activities of knowing, loving, feeling, and acting in accord with the principles of religion constitutes the ideal life, and

when accompanied by the grace of God, produces another Christ. The pupil who finally achieves these aims in his life and character may well exclaim with St. Paul, "I live, now not I, but Christ liveth in me" (Gal. 2:20). And the religion teacher who is privileged to promote and direct this vital transformation may feel the keen satisfaction that he is truly perpetuating the mission of the One who said, "I come that they may have life and have it more abundantly" (John 10:10).

The Art of Questioning

Sister M. Alvanita Cecil, S.L.

WHY should the term *art* be applied to so prosaic a subject as questioning? The formulation of good thought questions is an art and a rare art. It has been said that to question well is to teach well. Perhaps that is not an overstatement when one considers that among all the teaching instruments and devices at the disposal of the teacher, none is more effective than the question when skillfully employed. We all know the effect of a good question upon ourselves when, during the course of an interesting lecture, the speaker pauses and frames a good question. The effect is instantaneous.

While skill in questioning is an art, there is a certain proficiency in that art that can be acquired, though it is a matter of slow growth depending largely upon conscious effort, intelligent study, and practice in analyzing and criticizing one's own attempts. To ask a good thought-provoking question requires careful thought and planning on the part of the teacher. "Planned questions anticipate the 'crossroads and byways' over which teacher and pupil journey before reaching the camping ground of the day." One cannot depend upon the inspiration of the moment for pivotal questions. Thought-compelling questions must be not only carefully plotted beforehand, but arranged in such manner as will develop the successive phases of the topic. This is necessary even when the subject is taught over and over again, for the teacher who has gotten beyond the necessity of strenuous daily preparation has outlived his professional usefulness.

The purpose of questioning is twofold. Fact or memory questions are used to test the knowledge of the pupil or to review and drill upon the facts previously learned. This type of questioning performs only a minor role, since the main purpose of all questioning is to stimulate thought and to pave the way to independent thinking and the exercise of initiative on the part of the pupil. With this idea in mind, the real teacher will use the recitation period as a rich opportunity for true education, a time to *lead out* what is best in the minds of her pupils.

With the mechanical teacher, however, questioning has a tendency to become a mere *pumping* process, wherein valuable time is spent in obtaining results that should have been stated in a few seconds. The pupils become so accustomed to this routine method of questioning that they often wait for the question before yielding the facts sought. Apropos of this is

EDITOR'S NOTE. This is a good summary of our general knowledge of questioning. It is desirable periodically to review this knowledge and to ask ourselves how we apply it.

the story of the teacher who one day asked her class a question that did not get the ready response expected. Turning with some surprise to one of the boys, she said, "Tommy, you know what I want you to say; why don't you say it?" "Yes'm," replied Tommy, "I know what you want all right, but you ain't asked the right question to fetch it."

Too much questioning suggests that very little effort is put forth to teach our boys and girls to be self-reliant, independent workers. No time is left to teach them how to study, how to organize subject matter, how to judge relative values of facts studied. "The discrepancy between theory and practice is nowhere more patent than in the case of teachers who strictly adhere to the Socratic method of reciting."

What then are the qualifications of a good questioner? First of all he must be well-informed and familiar with his subject matter. He must have the ability to think clearly and quickly in the field of his subject. In the next place he must have psychological insight into the workings of the minds of his pupils if he is to succeed in stimulating and motivating their mental activities. To these requirements may be added another, though it is implied in those already mentioned the skilled questioner should possess a knowledge of the principles underlying good technique in questioning. Such knowledge is by no means unimportant. "If faithfully applied, it may aid in transforming a poor questioner into a fair one and a good questioner into an artist."

Principles of Questioning

Since the most important function of the question as a teaching instrument is to provoke thought and evoke expression, we shall now consider the general principles of questioning under the following heads: (1) the size of the question, (2) the sequence of the question, (3) group response rather than individual response.

By the size of the question is meant the amount of pupil activity involved in answering it. "In what year did Cortez conquer the Aztecs?" is a relatively small question, requiring little mental activity in answering it, while the question, "Compare the difficulties of the Pilgrims with those of a Russian or

Italian family coming to the United States today" calls for a relatively large amount of mental activity, as would the following question: "Why, after all, did only a few of these people leave England at first?"

Individual differences should be considered in distributing questions, the more difficult being given to those capable of answering them. Questions should be clear, concise, and pointed, leaving no doubt in the mind of the pupil as to the issue it raises. Indefinite questions should be avoided, such, for example, as this "What about the Monroe Doctrine?" In formulating questions, the language of the textbook should not be followed closely. To do so often serves as a cue to the answer. Questions offering a choice between two possible answers should, in general, be avoided. For example, "Did Samuel Slater or Eli Whitney invent the cotton gin?" is an alternating question. The effort required to answer it is less than if it were expressed thus, "By whom was the cotton gin invented?" Questions requiring "yes" or "no" responses are of little value. The teacher who asks, "Is Jefferson City the capital of Missouri?" does not expect his pupils to think. Even fairly bright children will guess from the teacher's inflection whether the answer is "Yes" or "No." Leading questions merely make statements and then ask the pupils to agree. Thus "The cube has six sides, hasn't it?" or "There are four quarts in a gallon, aren't there?" Such questions let the teacher do the thinking, while the pupils take the line of least resistance. Topical questions are generally preferable to numerous small questions. For example, "Discuss the Missouri Compromise" or "Explain the meaning of the statement, 'New York City has a day and night population.'" This type of question is more effective than a number of small questions, each of which is designed to develop the subject in fragments.

Allow pupils ample time to formulate answers. Thought-compelling questions should be followed by a period of quiet reflection. Prompt answers should not be expected and frequently not permitted since they foster the habit of snap judgments.

As to sequence of questions it is difficult to set forth specific directions. If the question is to insure organization, it should belong to a series rather than stand isolated. Much depends upon the character of the teacher's own thinking: if it is logical the order of his questions is likely to follow the same line. A rigid sequence, however, cannot be followed since it destroys all spontaneity and initiative. The following suggestions may be found helpful as a means of encouraging responses on the part of all the pupils; that is, training the pupil to be responsible for the answer to each question whether specifically addressed to him or not. In general questions should not be repeated. To do so causes lack of attention. As a rule do not repeat the pupils' answers. The besetting sin of most teachers is the unfortunate practice of repeating the answer given by the children. The beginning teacher should most carefully guard against this fault.

Train the Class

Questions should be distributed fairly among the class. The bright pupils should not be called on many times to the exclusion of the less capable. Address the questions to the class, then pause before designating the one to respond. This method has three distinct educational advantages: (1) it secures general attention, (2) it gives all the members of the class an opportunity to formulate a tentative answer, thus maintaining a feeling of responsibility by the whole class, (3) it serves to bring the critical attention of the class to the answer given.

Concert answers are often appropriate in drill work as for example in tables, declensions, and short literary selections. Occasionally questions should be addressed to inattentive pupils. The reason for this is obvious. Pupils should be trained to speak to the group instead of to the teacher. Particular emphasis should be placed on the fact that answers are given for the benefit of other pupils and not the teacher, and that they are to evaluate the answers. Many teachers discourage this attitude on the pupil's part by a manner of questioning which suggests that they and not the pupils are to be satisfied by the answers. If the pupils know they are to be held responsible, they will be encouraged to be both attentive to the question asked and critical of the answer given. Too, the practice of pupil evaluation will tend to develop a more wholesome attitude toward the teacher and the subject than is likely to result from the teacher's evaluation of the answers. Teachers should not hesitate to commend good answers, nor should they call upon the class for evaluation of poor answers only.

Teachers should employ variety of expression in formulating questions. By doing so, children will be trained to grasp the meaning of the question regardless of its phraseology. For example, having drilled upon the double function of the relative pronoun, one might call for examples thus: "Illustrate in a sentence the double function of the relative pronoun." "Give an example of its double function in a sentence." "Exemplify the double use of the relative pronoun."

Pupils should be taught how to answer questions. They should form the habit of considering questions carefully and deciding just what constitutes a proper answer in each case. Questions should be directed to pupils in an easy, confident manner. A quiet reassuring manner of questioning not only challenges the individual pupil not to disappoint the teacher, but also stimulates the best thinking of the class. Here the teacher is given the fullest opportunity to inspire her pupils through kindly sympathy, tact, and the other estimable characteristics of a pleasing personality.

Pertinent, worth-while questions from pupils should be welcomed. If children are thinking, really trying to solve the problem at issue, they will have questions of their own. In the pupils' questions, then, the teacher may find the acid test of the strength of her own ability to question well. When a teacher is dissatisfied with the results of her teaching, it would be well for her to enter into herself by the following self-examination: Were my questions clear and concise? Did they challenge the attention of the class? Did the children need to think before forming the answer? Was it possible for every child to answer some of the questions? Did each child have a chance to answer or were some neglected? Did the children ask questions? When the children are active mentally, they will have questions to ask.

"Questioning is an art which should be mastered by every teacher, for upon the teacher's questions rests the development of the class."

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Opportunities for Women

Richard J. Purcell, Ph.D.

AMERICA has no need of any aristocracy — be it of wealth or blood or learning — which does not recognize its responsibilities and duties and which does not serve the commonweal. America has, however, dire need of a nobility of trained minds, of educated women — and never more than in this era of confused thinking when the whole world seems aflame. It is a mere platitude to maintain that no civilization will rise higher than its woman-kind and nowhere can this be more true than in America for nowhere are women more influential in all affairs of man. Again, in no way has America made greater progress than in the broadened life which she has granted women and in the widened avenues of service to the community with which she is endowing educated women.

Colonial women bore their share of the burdens of colonization though few of their names are chronicled in conventional histories other than an Anne Hutchinson as a revivalist, a Margaret Brent of Maryland as a woman of large affairs, a Van Cortlandt or a Philipse heiress, a Betsy Ross of flag memories, and an Abigail Adams. They aided their men in pushing the Indians into the interior; they were wracked in fear throughout the intercolonial wars; and they bore their share of suffering in the War of Liberation. Other than a small number in the homes of merchants, patroons, and planters with white servants and slaves, colonial women lived restricted, cramped, laborious lives. They had no avocations and they looked forward to no career save as wives and mothers — and this career was assured them in a society where men so greatly outnumbered women that the lowest of white indentured females advanced to respectable marriage. Of spinsters and widows, there were some few dependent on their families whose children or shop they tended. The late President Eliot of Harvard has summarized the careers of the colonial mothers of New England: "Generations of them cooked, carried water, washed and made clothes, bore children in lonely peril and tried to bring them up safely through all sorts of physical exposure without medical or surgical help, lived themselves in terror of savages, in terror of the wilderness, and under the burden of a sad and cruel creed, and sank at last into nameless graves without any vision of the grateful days when millions of their descendants should rise up and call them blessed."

Education for girls advanced little beyond the "three R's," fancy work, and conning of some Biblical verses even in the best families. Among the poor of the South, girls were even more illiterate than their brothers. Education had no practical purpose, and the Puritans were not given to vanities. Even

EDITOR'S NOTE. We have had in mind for some time to write articles revealing the facts about the history of Catholic education in the United States. We are glad to publish this general article by the very competent professor of American history at the Catholic University of America. It does very well one thing we are anxious to see done; namely, it puts the Catholic facts in their place in the general development of our country. See the editorial in this issue for a further statement on this subject.



Richard J. Purcell, Ph.D.

school dames would have had difficulty in thumbing through grammar-school books of boys preparing for the ministry by way of the primitive colonial colleges. There are pathetic accounts of girls listening for bits of learning at school doors which were closed to them. Women who could read and figure were marked; leaders in village society in lieu of a signature made their marks. Yet incidentally there were academies at our borders kept by the Grey Nuns of Quebec or Montreal and the Ursulines at New Orleans for the daughters of gentlemen.

The Revolutionary Era and the years which saw the adoption of the Constitution and the establishment of a conservative Federal Government brought no change in the status of women save that the social life of a small minority became more interesting and refined in the federal and state capitals. Life was simple when Mrs. Adams left the White

House with market basket in arm to do the family buying. Women carried on in the old way without much education and served their husbands whether in the settled coastal region or in the wilderness beyond the Alleghenies. A transition, however, was under way.

The Visitation Convent was established in Washington. St. Joseph's College at Emmitsburg, and the famous convent at Charlestown to be followed by a number of other academies whose tuition maintained the free schools taught by Sisters of various communities. These Catholic academies offered the first steps in secondary education of women and hence attracted Protestant girls who were often a majority in a school's enrollment. Soon American Protestants were awakened to the need of future educational opportunities for women and Emma Willard's seminary (1819) was followed by the rise of the so-called female seminaries and academies throughout the land. Later high schools for girls appeared or girls were admitted to high schools in a number of cities.

English lecturers like Frances Wright and Mrs. Trollope appeared and toured the land on the subject of women's rights. However, it was the moral issue of slavery that first brought women into political prominence: the Grimké sisters of Charleston, Lucretia Mott, Elizabeth Cady, Catherine Sedgwick, Martha Fuller, foundress of the *Dial*, Alice and Phoebe Cary, and Harriet Beecher Stowe of *Uncle Tom's Cabin*. They entered the political hustings with the ministers in the struggle for the emancipation of Negroes, but unlike most ministers they were also concerned with the emancipation of women. The Female Anti-Slavery Society of Philadelphia (1833) faced rioters; women agitators were mobbed; the Massachusetts Association of Congregational Ministers as late as 1837 protested against women's new activities. And the abolitionist, Catherine Beecher, warned women in 1840: "Heaven has appointed to one sex the superior, and to the other the subordinate station. . . . It is therefore as much for the dignity as it is for the interest of females in all respects to conform to the duties of this relation. And it is as much a duty as it is

for the child to fulfill similar relations to parents, or subjects to rulers." National Conventions of Women (1848) were ignored by the great bulk of women and ridiculed by preachers and the press.

In the meantime, American girls were gaining a monopoly of teaching positions in the lower schools as men sought opportunities in other work and as factory labor was relinquished by native to foreign-born girls or to country girls who were being replaced in the kitchens by immigrants. A beginning was made in the higher education of women when a few institutions of collegiate standing were founded for women or opened their doors to women; Oberlin College in 1833; Mary Lyon's Mount Holyoke College (1836) where girls not only studied but did all the housework of the institution; Horace Mann's Antioch College (1853) a coeducational institution; the University of Iowa (1855) which opened its classes to women on the grounds of economy. These examples were soon followed in the more progressive West.

Religious communities of women in Europe were sending colonies of nuns to America to teach in the rapidly-developing parochial-school system and to found orphanages and hospitals. Catholic girls were finding a new vocation in these convents. But not until the Civil War were Irish and German immigrants regarded as respectable and not until then did the nuns become nationally known for their social work. Then they took a part in the missionary services of the battlefields, though less publicized by historians, along with the Protestant women's relief organizations or Clara Barton's nurses. Most of them were of Irish or German or French birth as were their male relatives who were fighting in the ranks. The Sisters of Charity in their various communities furnished about 200 nurses and ambulance aides headed by Sister Anthony O'Connell who was known to all the political and military leaders of the time as well as to thousands of common soldiers as the "Angel of the Battlefield," as another Florence Nightingale. The Sisters of St. Dominic were represented by forty nurses; the Sisters of St. Francis by nine; the Sisters of the Holy Cross by sixty-three led by Mother Angela Gillespie, a cousin of James G. Blane; some fifty nuns represented various communities then small in number. Nearly one hundred Sisters of Mercy from various houses were listed as nurses besides many who served soldiers as regular attendants in northern hospitals. Of these nuns, Archbishop Canevin speaking at Gettysburg declared: "Thousands of non-Catholics were given abundant proof that the Roman Catholic Church was not the sworn enemy of free institutions, that the Sisters of the Church are kind, earnest, hard working; useful and devoted in the service of Him whose doctrine is that we should love one another." The Civil War killed Know-Nothingism, and no Catholic influence was greater than that of the nuns of the battlefields who had once faced suspicion and hostility in every city in which they had established a school or a hospital.

Education for women advanced rapidly in the era from the Civil War to the Great War. Western state universities became coeducational; and girls' colleges were established in the East as separate institutions on the order of Vassar, Smith, and Wellesley or as appendages to the men's colleges. Most graduate schools commencing with Johns Hopkins in 1893 finally admitted women as candidates for the master's and doctor's degrees. With the turn of the twentieth century, Catholic colleges for women, quite separate from academies, were being established; and a Catholic Sisters' College was founded in 1913 for the collegiate training of nuns. In the meantime Catholic normal schools were founded by dioceses and religious communities. Professional schools for law and medicine were

opening their doors to women one after another until now there are comparatively few professional schools closed to them. Yet in 1848, Elizabeth Blackwell of Genève, New York, was an exhibit as the first female physician, quite as much certainly as the first known female barrister in 1869.

Since the late war, most of the barriers raised against the female sex have been removed. In one school or another, most of our Catholic universities have admitted women to law, teachers' training, and to graduate studies. Schools of nursing education have been founded in an effort to elevate nursing and hospital management to a professional status. And following the rise of secularized schools of social service, several such schools have been developed under Catholic auspices, one in Washington being solely for women who have already earned their bachelor's degree.

Such an educational development has naturally promoted new opportunities for women, or possibly new fields of service have given rise to new educational advantages. During the late war with its stimulus for American business and the shortage of man power, women gained an entrance into many new fields of endeavor. The passage of the nineteenth Amendment to the Constitution made women full citizens with the legal right to vote and hold presumably any office in the land. Their force in politics none will gainsay after a consideration of the results of recent elections.

Women are everywhere. It is a far cry since they were confined to the home and lived a sheltered existence as clinging vines or as semi-invalids who enjoyed their ailments and thrived on their complaints. They are as athletic as their brothers, often better educated, and these trying years are proving that in open competition they can take jobs away from them—and not always because of a lower wage scale. They have held many public offices, although as yet not a proportionate share but a share which is bound to increase rapidly. A woman presides over the Department of Labor; a dozen women have served in Congress; at least two have guided states; no small number have served in state legislatures, in local offices, or on library and school boards. The federal, the state, and the municipal civil services are crowded with women who have won in competitive examinations. Social service save in the administrative brackets has become a female institution. Grade and secondary schools are dominated by women. Colleges and universities have taken women into their faculties. Library work has almost been usurped by women. They are in aviation and engineering. Of lawyers and physicians there are hundreds. Since the invention of the typewriter and telephone, they have invaded offices to an astounding extent. They are to be found as preachers, and even the military and naval services during the War were not without women in uniform.

Women are destined to continue in this working world of the machine age. It was the machine which invited them out of the home, while the mechanized apartment with its labor-saving devices no longer requires so much female labor. Hence there is leisure for self-improvement for outside work, and for public service. Thus educators must shape their curriculums accordingly. And they must remember that more women are unmarried but not spinsters of the older days, that teaching is no longer a sole outlook, and that schools are going to require fewer teachers.

Women must prepare themselves for the new life. Religious communities need postulants of higher education. For marriage a woman cannot be too well instructed. For active citizenship she should be trained and well read in economics and politics. For business she will find education a distinct asset. Actresses

require education with the higher demands of the stage and the films. Writers and journalists cannot be too broadly educated. For the professions of medicine, law, and architecture, some will prepare. The trades, too, must be considered for there is hardly a trade which inspired workers cannot make an art. There is something for everyone to do—or there will soon be—for America has not come of age nor more than tapped her resources. America may be different but she will continue to do things even to a more equitable distribution of her wealth

and opportunities. Women must look to new callings and educate themselves for existent jobs.

Work is not solely for the great majority who must earn their own living, or who may be compelled to make their own way by family reverses. Labor can be a joy and a service. For those who would once remain idle at home awaiting marriage, there is work without compensation. And if these be Catholic women, there are inestimable services to be performed in the field of Catholic social action.

Self-Supervision

William T. Miller

THE purpose of educational supervision is said to be the improvement of instruction. Supervisors who visit teachers are, therefore, supposed so to observe their work as to judge of its efficiency and to suggest improvements in technique and procedure. Volumes have been written on the purposes and methods of such supervision; but there are several glaring weaknesses in the supervisory systems commonly in vogue.

In the first place, supervision too often becomes mere inspection, for marking or rating purposes. Teachers are visited annually, or even less frequently, solely to give them a mark indicating their relative standing as compared with the other teachers of the system. The only value of such supervision is in its threatening aspect. If you do poor work, you may receive a poor mark; but nothing is done to help you improve.

Secondly, supervision too often becomes routine, with little attempt at advisory conferences with the teachers visited. This is often due to the lack of time for supervisors to do their work adequately; and sometimes to the lack of appreciation by supervisors of the real purpose of their work. Teachers sometimes feel that supervision of this sort is a nuisance; that the fewer supervisors there are, the better. Of course this point of view is entirely erroneous if supervisors are helpful; and most teachers are glad to welcome such assistance. The more good supervision, the better.

In the third place, principals of schools usually do far less than their full duty in the matter of supervision. Principals are in an ideal situation for effective supervision. They should certainly know good teaching, and should be able to suggest improvement when it is needed. They are in intimate and constant touch with their own schools, and thus have daily opportunity for supervision. In just

EDITOR'S NOTE. It is of the utmost importance that teachers should set up for themselves their own ideals, and by a current examination of pedagogical conscience hold themselves as nearly as possible to their ideals. Self-supervision is the best supervision both immediately and in the long run. The basis for this supervision should be Mr. Miller's definition of teaching as leadership in learning. What does the child learn in knowledge, attitudes, appreciation, and skills in every aspect of his life—that is the fundamental point of view in all problems of teaching, including supervision.

tice to principals, it must be said that the size of their schools and the multiplicity of administrative duties often prevent them from visiting classrooms as much as they may desire. But all principals should try to do more for the improvement of instruction in their schools.

The difficulties of supervision being what they are, it behooves all conscientious teachers to supervise themselves. That word *conscientious* brings to mind our Catholic practice of "examination of conscience." We have been taught to examine our consciences in the moral order, in order to compare our conduct with the laws of God and Church. Why, then, should we not examine our pedagogical consciences, and compare our educational practices with the laws of good teaching?

Indeed we may even consider this self-supervision as a moral duty. For the work of teaching is our chosen work, which we have a duty to perform to the best of our abilities, whether we do it for a salary or as a religious obligation.

From either standpoint, the only way we can judge our own work is by supervising ourselves. Even if we receive the help of principals and supervisors, we must still add to this outside aid the personal force of our intelligent interest in our own work and progress. Only in that way can we hope to become better teachers.

It is not always easy to exercise this self-supervision. It is human nature to become somewhat complacent, especially when we have been a long time at a certain task. The young teacher perhaps needs more supervision, to keep her from acquiring faulty habits of teaching; but the veteran teacher often needs supervision just as much, to keep her from becoming rigid and unprogressive. Regardless of age or experience, it is well for all of us to give heed to our technique and methods, and thus to supervise ourselves.

It is not enough to believe in self-supervision; we must know how to go about it. To be effective, supervision must be systematic, and not merely general. We must ask ourselves certain definite questions; and these questions depend upon fundamental conceptions of the purpose of teaching and how that purpose can best be attained.

Teaching Is Leadership

First, then, what is teaching? There are many definitions of teaching; but the shortest and most adequate is this: *teaching is leadership in learning*. In other words, the function of the teacher is to make it possible for the pupil to learn. If pupils do not learn anything, we have not taught anything. Therefore the only fair test of a teacher's ability is the test of how well her pupils learn. Of course we must take into consideration the varying mental abilities of different classes; but when this is done, the test of learning still remains the test of teaching.

The good teacher must make it possible for pupils to know clearly what they are trying to accomplish, must provide or indicate the material and equipment necessary to accomplish a given objective, must guide their use of this material and equipment, must supply

reasonable aid in difficult situations, and must either test the resultant accomplishment herself or make it possible for the pupils themselves to do so. This is real leadership. We set a goal, we start pupils on the way to that goal, we guide them and help them up when they stumble, and we stay with them till they reach the goal.

The Teacher's Qualifications

In order to accomplish these results, the teacher must possess two indispensable requirements: (1) a thorough knowledge of her subject; and (2) resourcefulness. It is axiomatic that a good teacher must know her subject thoroughly; but this knowledge must be not only academic, but practical. That is, the teacher should not only know the subject matter, but also the aims and objectives of teaching it. This kind of complete mastery gives the teacher a sense of security in her work, a sureness of touch that tends to make lessons run smoothly and to inspire pupils with a desire to accomplish more in their work.

Resourcefulness is the quality that gives the teacher the ability to select the best method to accomplish a desired result. This requires a broad knowledge of different methods of procedure. But good teaching requires more than a mere knowledge of methods. It requires common sense in the choice and use of these methods. The teacher should not become a slave to any particular method, whose constant use is sure to induce monotony. Rather she should vary her methods as her objectives vary. Procedure must be appropriate to the topic and to the class. All of which involves careful planning and a discriminating sense of values.

So the first thing the teacher must ask herself is this: Am I keeping well informed on my subject, its aims and its objectives? If not, study and reading are the only remedies. Then: Am I conversant with the best methods of teaching the subject? If not, again we must read and study.

With regard to the necessity of proper planning of work, I would refer the reader to an article in *THE CATHOLIC SCHOOL JOURNAL* for October, 1935, on "Planning the Geography Test." The ideas expressed there are equally applicable to all subjects. All that need be said here is that our self-supervision should include a sincere and satisfactory answer to the question: Do I plan my work?

When it comes to actual classroom procedure, our self-supervision can be more definite. There are a great many practical

questions we may ask ourselves. Instead of enumerating these questions here in detail, I offer the following outline of de-



William T. Miller
Photo by Bachrach

sirable classroom qualities and procedures. From a perusal of this outline, any teacher can find abundant material for self-supervision.

I. The Classroom

1. Cleanliness and Ventilation
2. Pictures and Decorations
3. Orderly Arrangement of Educational Material

II. The Teacher

1. Personal Appearance
2. Voice and Use of English
3. Sympathy and Justice

III. The Lesson

1. The Plan
 - a) Review
 - b) Presentation
 - c) Pupil Activity
 - d) Pupil Reaction
2. The Procedure
 - a) Pupil Participation
 - b) Correction of Errors
 - c) Commendation of Good Work
 - d) Encouragement of Those Who Fail
 - e) Testing of Results

IV. Miscellaneous

1. Questions Clear, Reasonable, Thought-Provoking
2. Blackboard Writing Careful and Correct
3. Do not Repeat Pupils' Answers

4. Keep Pupils Busy

The above outline is by no means complete, but it is suggestive of some of the main points which the good teacher must watch. Nothing is said about discipline as such; since a busy, well-organized, interested class will have neither the time nor the desire for disorder. However, we must face the facts in the matter of discipline, and seek to find the cause of disorder if it exists in our classes.

Punishment may prevent disorder; but it will not remove the cause of disorder. If we have disorderly classes and can discover the cause of the disorder by self-examination, the effect is well worth while. For once the cause is understood, it can be removed. In a general way, it may be said that a busy class will be an orderly one. Provided, of course, that the class is busy on legitimate work, and under the watchful eye of a teacher who knows the difference between real work and aimless activity.

The purpose of self-supervision is to make it possible for the teacher to know her own faults, and by correcting them to improve her teaching. Merely knowing our faults without trying to correct them is like a knowledge of sin without any purpose of amendment. There is another parallel between this self-supervision and the examination of the moral conscience. For the sinner who honestly faces his sins and tries to overcome them experiences a feeling of uplift from his good intentions. Likewise the teacher who faces her faults and tries to correct them feels better satisfied that she is at least doing her best in her chosen work. Better than that none of us can do.



The Catholic Association for International Peace (C.A.I.P., Washington, D.C.) is calling upon all educators, especially Sisters, to strive to condition the children to peace-mindedness. Men of the past thousands of years, and unfortunately many men of the present are conditioned to war. History textbooks in grade, high school, and college have glorified war and the heroes of war. Medals, tablets, memorials commemorate war and warriors. The environment of the past in the home, school, and community has produced war mentality.

If education for war has been so mightily effective, what type of man may not education for peace produce? If the results of this education and preparation are the awful chaos and misery of the world as we see it today, what a better and happier world may we not visualize as results of intensive and general education for peace?

Our Holy Father is praying for peace. The Church through its thousands of channels is working for peace. Perhaps our schools, having in them that most powerful of all advocates with God—the prayers of little children—will be the decisive force that shall turn this crucial year 1937 into the ways of world peace.—*Sister Fides Shepperson.*

Teaching Electricity via Radio

Sister Mary Ruth, O.M.

It was the enthusiasm of one of my own students of physics, which concentrated my mind on the idea of a Radio Physics Club. This youth had the "radio bug," as boys term it, and his many questions particularly in regard to the "electron theory," and the part played by electrons in radio tubes, aroused me to propose the club.

When the announcement was made at a regular physics class, which numbered nineteen, it was as if some T.N.T. had been discovered in the room; excitement ran high. Unanimously they wanted to join, and I was besieged with questions, among them, the usual ones of officers and dues. The comeback was, "There will be no dues nor officers." With the sound of the bell they filed out to their next period and I heard one lad say under his breath, "Funny club without dues or officers!"

At the next physics period I announced that those wishing to join the club would meet in the recitation room at dismissal, where the plans, ideals, and hopes of the new Radio Club would be disclosed. When the time came, all responded and I put before them these resolutions, which they, as members must make:

1. To advance mentally and practically in the knowledge of electricity by means of radio.
2. To contribute and aid in the drive for laboratory electrical and radio equipment.
3. To construct within the year a one-tube set from salvaged parts of an old battery radio, and one short-wave set of kit form.
4. To be more industrious, more systematic, and more economical in the laboratory.

5. To encourage and assist each fellow member in all scientific endeavors.

6. To boost the club yesterday, today, and tomorrow.

After these resolutions were taken, no other formal procedure was considered, as dues and officers were taboo. A spirit of frankness and friendship was unconsciously present; from the first moment we were comrades. An announcement of club activities was made each day just before the close of the recitation period and continued automatically from day to day.

In their enthusiasm these youthful minds expressed the desire for a clubroom; suggested an ideal location—a section of the school building, which formerly had been the old gymnasium balcony. At the time this section was used as a store room, and was filled with discarded scenery, old desks, and crippled chairs. Permission for its use was granted, provided they cared to undertake the work entailed. The male members volunteered. They met their instructor the following Saturday at the school entrance, not with buttoned coats and serious faces, but with overalls and broad grins. With football energy they went to work to annihilate useless stage equipment and furniture. At the same time with keen eyes of thrifty workmen, they set aside desirable wood for shelves, bookcases, and racks.

This work could not be completed in a day, so for a few weeks the work continued for an hour after dismissal. The manual ability and ingenuity displayed by the boys was admirable. The conscious pride of both boys and girls stirred me deeply as I saw

an immense worktable made from a basketball backboard. Along the side, opposite the windows, wallboard was erected, which served a twofold purpose, to beautify the room and furnish ample bulletin space. Shelves and magazine racks were constructed, painted, and adjusted by capable hands. In three weeks the "Club Penthouse," as the radio fans nicknamed it, due to its location near the top of the building, was ready for occupation.

Although crude in many respects it was a credit to the workmen for it was completed at a cost of only twelve dollars, ten for wallboard, and two for paint. This expense was met by the class laboratory fund, to which in September each student had contributed two dollars. One boy remarked that it was the same as drawing interest on your bank deposit. The girls were so proud of the accomplishments of their clubmates that they promised to keep the "Penthouse" clean and orderly. To seal their promise they tendered them a jolly luncheon party in the clubroom one noon hour—an event long remembered.

Keeping in mind the resolutions made at their first meeting, they agreed at this luncheon to send out S.O.S. calls. The result was a wealth of material; work stools, old radios, earphones, voltmeters, blueprints, books, and magazines. When it was found necessary to raise a small fund for batteries, cells, and tubes, it was accomplished by the sale of school arm bands.

The next endeavor, though it appeared destructive, was in reality most constructive. The old battery radio sets received in response to S.O.S. calls had to be unsoldered and deranged. This was accomplished during the regular laboratory period twice a week. In the demolishing I could see the new-knowledge thrill on their faces as they familiarized themselves with the various sections, types of tubes, delicacy of wiring, and locations of the parts. Electricity was the class topic at this time so the association of the theoretical to the practical was the most satisfactory.

In an ideal group like this, numbering less than twenty, I could grant liberties. My idea of a laboratory is to make it a real workshop; then, the problems of discipline find no place. As the girls tugged with a relentless screw or rigid socket, I often had to turn my head and smile, for between the knocks and scrapes of tools I heard remarks such as these: "I never knew a condenser looked like this." "Is this a choke or a transformer?" "I'd like to get the one who put this nut on." "Sister, what would you call this?" holding up a by-pass condenser. Another, hammer in hand, remarked: "I bet it's the last time you'll hear from this radio." Amusing but interesting, these sayings exemplified the awakening to a new scientific field and appreciation of its value.

While this work was going on in the laboratory, I introduced the point system as recompense for work done outside of school. Fifty per cent of the monthly mark was credited for the following material: handicraft, radio scrapbooks, bulletin clippings, posters, illustrations and collections relative



Interior of a Broadcasting Station. Picture of Station WEW, St. Louis University. Transmitter of this station shown in the picture is now being remodeled.



The Radio Club at work in the Laboratory which they "Built"

to the unit. Keen competition, as well as radio enthusiasm brought splendid results.

Since they had been drilled on electrical terms, symbols, and diagrams, I felt the pupils were able to apply their knowledge and put their initiative power into the construction of a one-tube battery set. The personality of the boys and girls was evident in the selection of a chassis. The girls selected large plain boards, while the boys preferred smaller inclined-plane effects as a base or inverted cigar boxes. Each type had its advantage, for the flat boards simplified the following of a diagram, and the inclined-plane style provided a careful layout as well as protection for subwires. The cigar box was the most unique, having a panel which gave a sturdy support to the dial and controls. Having been previously instructed how to use a diagram, they assembled the parts, and penciled off the proper location of controls and sockets, in order to see just where to drill the holes and make attachments. The boys, equipped with a pro-mechanical mind, proved more efficient, and thus completed this step of the work more quickly than the girls who required two laboratory periods. Rivalry, or was it enthusiasm that caused the majority to ask permission to take their set home! This could not be granted as no credit was given for unsupervised work such as soldering and adjusting. As two soldering irons, numerous radio tools, batteries, and two aerials were available work progressed rapidly. Even the girls became skilled in handling a soldering iron, while the boys, like experienced radio engineers, donned their ear-phones for a tryout. The greatest recompense

as an instructor was to see the joy in the eyes of a boy or girl listening for the first time on his self-constructed set. A witty chap one day said: "Isn't it funny, even static sounds better on your own radio." After these sets were completed experiments were made with varying types of coils and aerials. Radio was "eating them up," for the English teachers were getting it in the weekly themes, mothers were hearing nothing but radio, and fathers were offering bets. With the parents stimulated, money was obtained by nearly all to purchase radios in kit forms. These parts were set up by aid of a blueprint which required additional skill. During the first period of this process I noticed the puzzled expression on one girl's face and found upon investigation that the outline was upside down. Although they knew the symbols, to follow the blueprint was not as easy as they had thought. After many hours of study and work, most of the sets were ready for a tryout. Some students had the glory of immediate reception, but for most of the club the first attempt was a failure. For this I was glad as it intensified their scientific interest and strengthened their perseverance.

With this drive on practice I can hear the physics teacher saying: "What about the theory?" Hand in hand the daily lesson supplanted this laboratory technique and after a month the students were able to answer clearly and intelligently questions on capacity and induced currents, as well as relations between frequency and inductance. They were able to plot and interpret graphs and discuss short wave and television with enthusiasm. They did not hesitate when asked what would

happen to a vacuum tube if the "B" battery were connected where the "A" battery should be placed—they knew! Then the physics teachers may ask: "Was not some other unit neglected?" No, is the answer, for the time given to electricity and radio extended from February until April, a month which is very desirable for the study of light. This program afforded a better opportunity to compare the light waves with those of sound. Moreover, it broke the influence of routine and encouraged the discussion method about which most boys are keen. Discussion was furthered by a club trip to the Easton, Pennsylvania Broadcasting Station, where they visited the control rooms, saw a teletype in operation, and witnessed a broadcast.

With the coming of late spring came also a general review of the year's work. As the May sunshine poured through the "Penthouse" windows, it beamed on many shelves occupied by various types of radios. Upon one shelf were one-tube battery sets, "Duo Wonders," "One Tube Rockets," and "Air Roamer" types. Along another shelf were unique cigar-box sets and a few two-tube sets made by superior skilled, or I might say, more adventuresome lads. Numerous radio magazines protruded from the racks and as the sunlight poured down, its reflection enhanced a striking group of radio charts in black and white. Some of these results can be seen in the club picture which was taken for the school year-book. This photographic event terminated the scholastic activities of the club and brought to a close a most successful project, "Do I teach electricity?" "No, I teach radio, and radio teaches electricity."

A Famous Poem in English and Latin

THE HAND THAT MADE US IS DIVINE

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim.

The unwearied sun from day to day
Does his Creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth;

Whilst all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll
And spread the truth from pole to pole.

What though in solemn silence, all
Move round this dark, terrestrial ball?
What though no real voice nor sound
Amid their radiant orbs be found?

In Reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine:
"THE HAND THAT MADE US IS DIVINE!"
— Joseph Addison

QUAE NOS CREAVIT, MANUS EST DIVINA

Sublime firmamentum spatiosum,
Caeruleum et caelum gloriosum
Proclamant suo splendido fulgore
A quonam procreata sint Auctore.

In dies sol, lucendo nil lassatus,
Ostendit vires, quibus est armatus
Creator; terris omnibus declarat
Praestantiam, qua Deus cuncta parat.

Cum umbra caelo vespere descendit,
Iam luna Dei opera ostendit;
Nocturna luce docet contemplantem,
Quis venustatem dederit micantem.

Et cunctae stellae clare fulgurando,
Planetae omnes sese volutando
Confirmant simul, luna quod monstravit:
Ad ipsos polos. Verum penetravit!

Quid? quod silentio sollemni totum
Absolvunt stellae circum terram motum?
Quid? quod silentio sollemni totum
In astris neque sonus reperitur?

Gaudere stellas rationi patet,
Attentam neque mentis aurem latet
Stellarum lucis fulgida doctrina:
"QUAE NOS CREAVIT, MANUS EST DIVINA!"
— A. F. Geyser, S.J.

The Truth about Cinderella — A Thrift Playlet

A Sister of Mercy

SCENE I: *Place: Interior of Benjamin Franklin's Printing Office, Philadelphia. [A picture of the above may be found in any reliable history.] Time: Colonial Days.*

SCENE II: *Place: Same. Time: One year later.*

CHARACTERS: Cinderella, Benjamin Franklin, Master Almanac, Mistress Kite, Printer.

Scene I

[*As curtain opens, Cinderella steps into Franklin's printing office. She speaks to the printer who has looked up from his work upon her entrance.*]

CINDERELLA [*Speaking quickly*]: At last I'm here! Really, I thought I would never arrive; and I have been so anxious to see you, Dr. Franklin [*to the printer*]. I just know you can help me.

PRINTER: That all depends. For a start, I am not Dr. Franklin.

CINDERELLA: Not Dr. Franklin! Oh, sir, have I come to the wrong place after all?

PRINTER: Not if you are looking for Dr. Franklin. This is his printing office, but he is not here just now. What is your name?

CINDERELLA: Cinderella, sir. [*Curtsey.*]

PRINTER: Ho! Ho!—Ha! Ha!—Ho! Ho!—I can't believe that. Cinderella married a prince and lived happily ever after. You are nothing but a beggar.

CINDERELLA: True, true, I do look like a beggar but I am Cinderella just the same. I never married the Prince and I am not

likely to unless Dr. Franklin can help me.

PRINTER [*Doubtfully*]: And you never went to the ball in a pumpkin coach?

CINDERELLA: No! No! How could I go to the ball in these rags?

PRINTER: Then how did you get that golden slipper? [*Cinderella carries one golden slipper under her arm.*]

CINDERELLA: The Prince sent it around his kingdom so that all the young ladies could try it on. The one whom it fit perfectly was to be chosen for his princess at the Court Ball. The slipper fits me. Just look how easily it slips on and off [*Cinderella demonstrates*] and it doesn't pinch a bit when I walk.

PRINTER: Does the Prince know you have the slipper?

CINDERELLA: Heavens! No! My family is ashamed of me and will never tell that I can wear the slipper. I haven't any beautiful dress so I cannot go to the ball, although the Prince gives one every year, hoping that the wearer of the golden slipper will appear. And worse yet—Mother Goose and Daddy Long Legs say the Prince will never marry me because I'm not thrifty. I don't know how to save—and I waste things—and—I'm—just—awful! [*Cries*]

PRINTER: My dear young lady, I am delighted to hear your story. I shall have it printed right here on the first page of our paper.

CINDERELLA: Oh! Oh! Don't! Don't! I wouldn't want anybody to know it for the

world—except—perhaps—Dr. Franklin.

PRINTER: Well, the old gentleman should be along any time now. Really, it is quite affecting to see you cry like that. [*Wipes his own eyes. At this point, Master Almanac, who has been sleeping on a shelf or table, wakens—stretches, etc.*]

ALMANAC: Ho! Hum! Upon my word, I have had a most refreshing snooze. [*More stretching*] Now, maybe I am ready for the day. [*Moving about*] Land Sakes! Company! [*To Cinderella*] I'm sure I'm awfully glad to meet you. I'm Master Almanac. Who are you?

CINDERELLA: Cinderella, sir. I have come to see Dr. Franklin about improving my Thrift habits.

ALMANAC [*Surveying Cinderella*]: H'mm! I can understand that all right. Look at that hole in your dress! [*Points to hole*] Please, turn to page 2—here [*Indicates book. Cinderella complies*] Now—what do you read there?

CINDERELLA: "A stitch in time saves nine!" Please, sir, what does that mean?

ALMANAC: It means that when you have a little hole in your dress, you must sew it up quickly so that it doesn't grow any bigger. Mending your clothes is one way of being thrifty. Allow me to present you with a needle and thread. [*Presents articles*] Now take the nine stitches needed to your dress while I tell you some interesting things about Dr. Franklin. You know him, do you?

CINDERELLA: No, but I have heard he is a very wise man.

ALMANAC: Very wise, indeed. Just look at me. I am a whole book of the wise things he has said. Dr. Franklin calls the *Poor Richard's Almanac*. But to get back to Dr. Franklin. He is a good example of his own words: "The Lord helps those who help themselves." From a very poor boy he has become a great man. He owns this fine printing office and does a flourishing business. He built the first copper-plate printing press in America. He has formed a fire brigade and a police force for Philadelphia, and has helped to have the streets paved, cleaned, and lighted. Over here a short distance, he has a school which some day will be the great University of Pennsylvania. Folks fond of reading can get books at Dr. Franklin's Library, the first circulating library in the country, by the way. He established the first fire insurance company here, and helped to build the first hospital in this city. Still more, he invented the first good stove. [By this time, Cinderella has stopped sewing and is listening intently.] Have you finished your nine stitches?

CINDERELLA: Yes, sir—every one. [Holds up dress to show.]

ALMANAC: Then for goodness' sake, take nine more! You must not waste time for "Time lost is never found again." Besides, I am not half finished with what I have to say.

CINDERELLA: Oh, I'm sorry! [Starts again to work.]

ALMANAC: Ah, that is better. Now to go back to Dr. Franklin again.—Benjamin Franklin was Postmaster General of the Colonies for twenty years. He is a signer of the Declaration of Independence, and during the Revolution, he secured aid for the Colonies from France. Now he is Governor of Pennsylvania.

CINDERELLA: How wonderful! I never supposed one man could do so many things. [Mistress Kite comes forward. She is dressed to represent a kite with the hemp rope to which the key is attached, and the silk cord, all arranged as described.]

MISTRESS KITE: Let me tell Cinderella about Dr. Franklin's great experiment with Electricity.

ALMANAC: Of course, of course! I might have known you would fly right in on my story. You will have to pardon me, Cinderella, for I just can't stand her highflown "tales." [Almanac exits.]

CINDERELLA [To Kite]: It's jolly just to look at you. I think kites are so exciting!

MISTRESS KITE: True, they are, but let me talk about the experiment. One day, Dr. Franklin sent me up to the clouds. To this hemp rope he had fastened this key, and he held on to me by this silk cord, tied to the key on this end—see. You hold this. [Gives end of cord to Cinderella and then runs across stage from Cinderella.] When the lightning flashed, Franklin put his knuckle to the key like this. [Kite demonstrates.] You do that Cinderella. [Cinderella obeys, putting knuckle on key.] Nothing happens now, but when Franklin touched the key, he drew his hand away with a jump for he had gotten a shock. The electricity from the clouds came sizzling down along this string and electrified the key.

CINDERELLA: I bet he dropped the string that he held—like this. [Drops string quickly.]

MISTRESS KITE: Oh, no. That's just how wise Dr. Franklin is. See, from the key down is silk and silk does not conduct an electric current.

CINDERELLA: OO—ooo—oooh! It was thrilling, wasn't it?

MISTRESS KITE: Very; and by this experiment Franklin proved that lightning and electricity are the same thing.

ALMANAC [Dashing in]: Sh-h-h-h! The Doctor's coming!

CINDERELLA: Do tell!—My!—I'm, I'm—er—all nervous.

MISTRESS KITE: And I had best get back to my old place.

DR. FRANKLIN [Enters and addresses Almanac]: I bid you good day, my boy. 'Tis merry weather on the outside, and I trust you are ready for busy weather within.

ALMANAC: I am that, sir—but let me introduce—

DR. FRANKLIN: Ah, yes—a caller. Good day, my friend. I would be glad to serve you, so what can I do for you?

CINDERELLA [Frightened]: I really don't know.—That's just it—perhaps—you can't do anything for me.

DR. FRANKLIN [Grunt]: H'm. Pray tell me your name.

CINDERELLA: Cinderella, good sir.

DR. FRANKLIN: Oh, yes; I have heard something of your trouble. You cannot marry the Prince because you have no beautiful clothes to wear.

CINDERELLA [Sniffing a little]: That's it.

DR. FRANKLIN: Well, let me see.—What do you do with the money you earn for sweeping the hearth and doing the dishes?

CINDERELLA: I buy candy and playthings.

DR. FRANKLIN: Why not buy pretty dresses instead?

CINDERELLA: I never have enough money for that.

DR. FRANKLIN: You would have if you saved regularly. Surely you don't wish to sit in the ashes and dress in rags all your life, do you? Just about how much do you save?

CINDERELLA: I never save a cent! [Emphatically. Almanac falls right over and Dr. Franklin is startled.]

DR. FRANKLIN [Adjusting glasses]: Heaven bless us all! My dear child, unless you save you never will have anything. Put away something every day if it is only a penny, for "a penny saved is a penny earned." Now, my dear, let us start a Thrift Campaign. I am going to give you Master Almanac to take home. Every day I wish you to read one of my true sayings and try to put it into practice. This time next year come again to see me, and, if you have done as I advise, I guarantee you will marry the Prince.

CINDERELLA: Oh, really! Are you sure there is a chance?

DR. FRANKLIN: Yes, I am sure. People who "waste not, want not"; and people who save can have anything they desire.

ALMANAC [Stretching]: Ho! Hum!—Let's get started, Cinderella, "a word to the wise is sufficient."

CINDERELLA: Thanks! Thanks! You dear old, kind old Doctor. I will do exactly as you say and I will be back to prove how good I have been, one year from today.

Curtain Scene II

[Dr. Franklin is alone in his printing office. For a few seconds he examines posters or other Thrift Week material which pupils have prepared. Here is afforded an excellent opportunity of exhibiting work done by the students. The amount of work examined is determined by the teacher. Interest may be created by announcing the name of the pupil

THRIFT WEEK, JANUARY 17

January 17 is the birthday of Benjamin Franklin. Under the direction of the Treasury Department of the United States during the World War, Thrift Week was established to include Franklin's birthday. The observance is now sponsored by the American Bankers' Association, 22 East 40th Street, New York City. You may be able to secure material to aid in the observance through a local bank. Some pamphlets may be obtained from the U. S. Treasury Department, Government Savings System, Washington, D. C.

During the last fiscal year, 2,823,246 school children deposited \$14,258,790 in school savings banks, according to a recent report of the American Bankers' Association.

For material on the life of Benjamin Franklin, consult the "Readers Guide" for articles which appeared during 1906, the bicentenary of Franklin's birth.

who produced the work and by having Dr. Franklin comment on the work.]

[Cinderella enters quietly and surprises the Doctor in his work. She is now dressed as for a ball.]

DR. FRANKLIN: Well, well! What a transformation!

CINDERELLA: Isn't it? I took your advice, you see. I did exactly as you told me and saved and saved.

DR. FRANKLIN: But it was worth it, now wasn't it? Look at the beautiful things you have!

CINDERELLA: And I am wearing my golden slippers, and best of all—I am going to marry the Prince tonight. Tra la! Tra la-la-la! [Pivots and takes a few steps.]

DR. FRANKLIN: Bless your little soul—it's like a dream. You make my old heart light to look at you. I believe I could dance with you myself. Come—the minuet—in celebration!

CINDERELLA: And then let us dance all over the world and tell everybody the wisdom of being thrifty.

DR. FRANKLIN: Fine! We will!

[Minuet—after which Dr. Franklin and Cinderella dance right down into audience and distribute circulars about Thrift which have been prepared by the children of the class or classes presenting the play.]

LATIN ENRICHES LIFE

To those who know Latin, the words are not only fraught with profound meaning, they have also pictures for the imagination and warmth for the feeling. Latin says "Open sesame," to unnumbered treasures.

The laws of government, the virtues of the spirit, the mastery and vivid appreciation of literature are transported to us through Latin, ensuring and protecting our civilization. The enriching of our school curriculum is a phrase dear to educationists, but better than a multiplicity of subjects, transitory in value, which often impoverish the spirit while burdening the memory, let us have rather an enrichment for life of the whole man by the civilizing power of Latin. — Francis P. Donnelly, S.J.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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Catholic Colleges for Women

In Dr. Purcell's article in this issue we have a rapid historical sketch of the widening sphere of women's influence and of their increasing educational opportunities. In the editorial note we called attention to the fact that we shall be pleased to have articles showing the historical development of any phase of Catholic education or the Catholic contributions in the general development. In this editorial we wish to raise some questions about some aspects of the situation with reference to the higher education of women.

One must be surprised each year as he notes the increasing number of junior and four-year colleges for women. One wonders whether this increase in colleges is not greater than there are competent staffs available to man such institutions. If that is so we are unfair to the students who enter such institutions and we hinder the development of really competent institutions.

It may very properly be pointed out that many religious orders are establishing junior colleges or other colleges not because they feel competent to run a college, but as a protective measure to train their own religious to meet the higher standards in formal training being progressively introduced and enforced by state departments of education, state universities, and regional and national accrediting agencies. The primary motive is often enough — economic. By training their own members in their own colleges manned by their own Sisters, the high costs of higher education are seemingly avoided. Whether this movement now well under way, along with the movement for diocesan teachers' colleges, are good for the quality of Catholic education remains to be seen. It looks to me like a dilution of Catholic education which is bound ultimately to injure it generally. It may become in itself a *reductio ad absurdum* if in every mother house or provincial house there will ultimately be a college.

There is an incidental aspect of this problem which may

be significant. Often these colleges are established merely to train members of "our own order only," because seemingly the provision for the general education of Catholic women is provided in the city. But sooner or later — and often sooner than later — some poor girl living in the area of the college, who would otherwise be denied a Catholic education, is admitted, and it is surprising how soon this institution becomes a general college for women.

At any rate we should face the problem of organizing the Catholic education of women on some kind of planned basis, with some guarantee that the education offered will be of a high order. The suggestion here is merely for the purpose of raising the issue.

Some New Religious Vocations

Dr. Purcell's article recalls to mind, too, a thought that has often come to me as I watch the workings of a religious order.

A teaching order presumably recruits individuals who are likely to make good teachers — or who can attend to the various aspects of the housekeeping activities of the order. This is as it should be.

But as one looks at a modern teaching order, for example, there is need for a whole range of services which women can competently render and for which many women have been trained who might wish to enter the religious life. It seems to me a religious order would use a wide range of clerical, of business, and of administrative ability in its work. Why should not religious orders recruit this type of ability as such, and then plan specifically for its best utilization in the order. These new type Sisters would have all the responsibilities of the teaching Sisters and should have all their prerogatives. Isn't it worth trying?

Education and Social Change

Much is made in modern educational literature of the fact that education and schooling must be responsive to social changes; that with a changing civilization there must go a changing educational curriculum and presumably a changing method. Not so long ago indoctrination was taboo, was an infringement of personal liberty, was not educative or intellectually formative. Now it has acquired respectability and is identified with education by individuals who have completely somersaulted. Fluctuating and changing attitudes have been exhibited in recent years, too, in relation to drill, pure activity, ideas in education, real problems, and a number of other items.

Educators must have seen in their more reflective moments that this Heraclitian flux of social change offered no secure basis for educational principles or practice. We call attention today to a rather unusual possible explanation of this situation. It is pointed out by Dr. Leen that:

"To those for whom, through present want of means and opportunity, earthly existence holds as yet unexplored possibilities, the resources of worldly existence can offer the illusion of ultimate satisfaction. But what of those by whom all these possibilities have been exhausted?"¹

But what is the situation today? The facilities are so many, the opportunities are so numerous that in our ordinary life we can taste these new instruments of comfort and convenience to the full. We can drink life to the lees. We know them and we are not satisfied. There is in man a something that with

¹Leen, Rev. Edward, C.S.Sp., M.A., D.D., *The Holy Ghost and His Work in Souls*, 1937, New York, Sheed & Ward, p. 14.

all our materialistic and naturalistic cunning cannot be satisfied. Dr. Leen puts his possible explanation strikingly — of why with all the comforts and conveniences we seem even more dissatisfied than usual. He says:

"The reason, perhaps, lies in this. Owing to the degree in which life has been accelerated, due chiefly to the extreme rapidity which science has made possible in the means of communication, men can now, in a very short time, explore all the possibilities of new, hitherto untried, and therefore possibly pleasurable, experiences. When men move slowly there are always distant horizons rising one upon another to lure them on by pleasant anticipations. But when, because of the manner in which distances are swallowed up and space annihilated and years compressed into days, all the horizons in succession have been approached and there is no longer any distant vista to attract, what can result but a sense of blankness and disappointment? When earth has still something to yield to men, men may, at least in some small measure, be content with earth. But when it has nothing more to give, men must turn elsewhere for an object, which, holding out hope, will stimulate effort" (pp. 14, 15).

Even the modern needs of man can be satisfied only in a form of education which takes account of man's spiritual nature, that finds its basis not externally in social change but internally in man's nature, that finds its real success in a high quality of human life instead of in comfort.

The Catholic Press

We have just seen Charles H. Ridder's report on the United States Catholic Press exhibit at Vatican City in 1936. Besides showing how excellently the exhibit was presented it is for us more significant as to the extent of press activity in the United States. We must be struck by the bare statistics.

There are 134 newspapers published weekly or oftener with a circulation of 2,396,516.

There are 197 magazines with a circulation of 4,604,141.

There are a thousand school publications reaching 250,000 students.

There are 3,300 parish and other bulletins reaching 1,500,000.

There are various co-operative enterprises like the Catholic Press Association and the Catholic School Press Association. Journalism is taught in several Catholic colleges in the United States. Jeremiah O'Sullivan, dean of the school of journalism at Marquette University, by the way, was largely responsible for the school press exhibit at Vatican City. The N.C.W.C. has a news service, for which Pope Benedict XV expressed the Christmas hope in 1921 that it might "grow into a strong and mighty tree which under the shadow of its branches will gather all souls athirst after truth, all hearts beating for the good."

Such is the high purpose which should inspire the entire press activity of the country. Let us hope that it will develop in this direction every day.

Just a Simple Brother

He was joyous always, with a radiant smile and a pat on the back for his friends, and a sublime simplicity. How his old boys loved him and how strangely he influenced their lives even in these later decisions which might have displeased Brother John.

We first met him in the glory of his full manhood when, as inspector for the Brothers of Mary, he was a power in his

Community and in the Catholic Education Association. Always happy and cheerful, but always clearheaded and just, Brother John Waldron belonged to a school and a generation which is quietly passing.

Some five years ago Brother John retired to his Community at Maryhurst and patiently awaited the call. As a humble Brother he had done much to glorify a type of service to Catholic education which had made possible a glorious chapter in secondary education in the United States and Canada.

Like the true Brother, his beginning in Religion had been in humility, his final days were spent in simple union with his Master. *Requiescat in pace.* — F. B.

We are Making Progress

They are serious, purposeful educators, these public-school teachers who are dissatisfied with the fact that the objectives of their teaching can go but little beyond social and economic efficiency, who would like to take man's whole nature into account in their philosophy of education, and who are seeking for America a culture "to make reason and the will of God prevail."

At Brooklyn on Saturday, November 13, 1937, a group gathered for the first annual convention of the Catholic Teachers Association of the Diocese of Brooklyn. The guest speaker of the morning was Dr. Edward J. Fenelon, professor of philosophy of Brooklyn College. The program of the afternoon was organized as a series of panel discussions on mental hygiene, adolescence, catechetics, and the philosophy of literature, art, and drama.

True, most of those gathered for the convention had had undergraduate or graduate work at Fordham, Manhattan, or other Eastern Catholic colleges. How eloquently the convention emphasized the need of a better interpretation of the Catholic philosophy of education, of a definition of Catholic culture, and of a complete living of the Catholic philosophy of life.

There are wonderful teachers in every city, giving their best to the school children of our public schools. How much better they could do their work if our Catholic colleges had endowments for professorships and scholarships that would permit graduate courses, experimental studies, and more scientific educational research, all carried on in the light of a true Catholic philosophy of education.

But we are making progress!

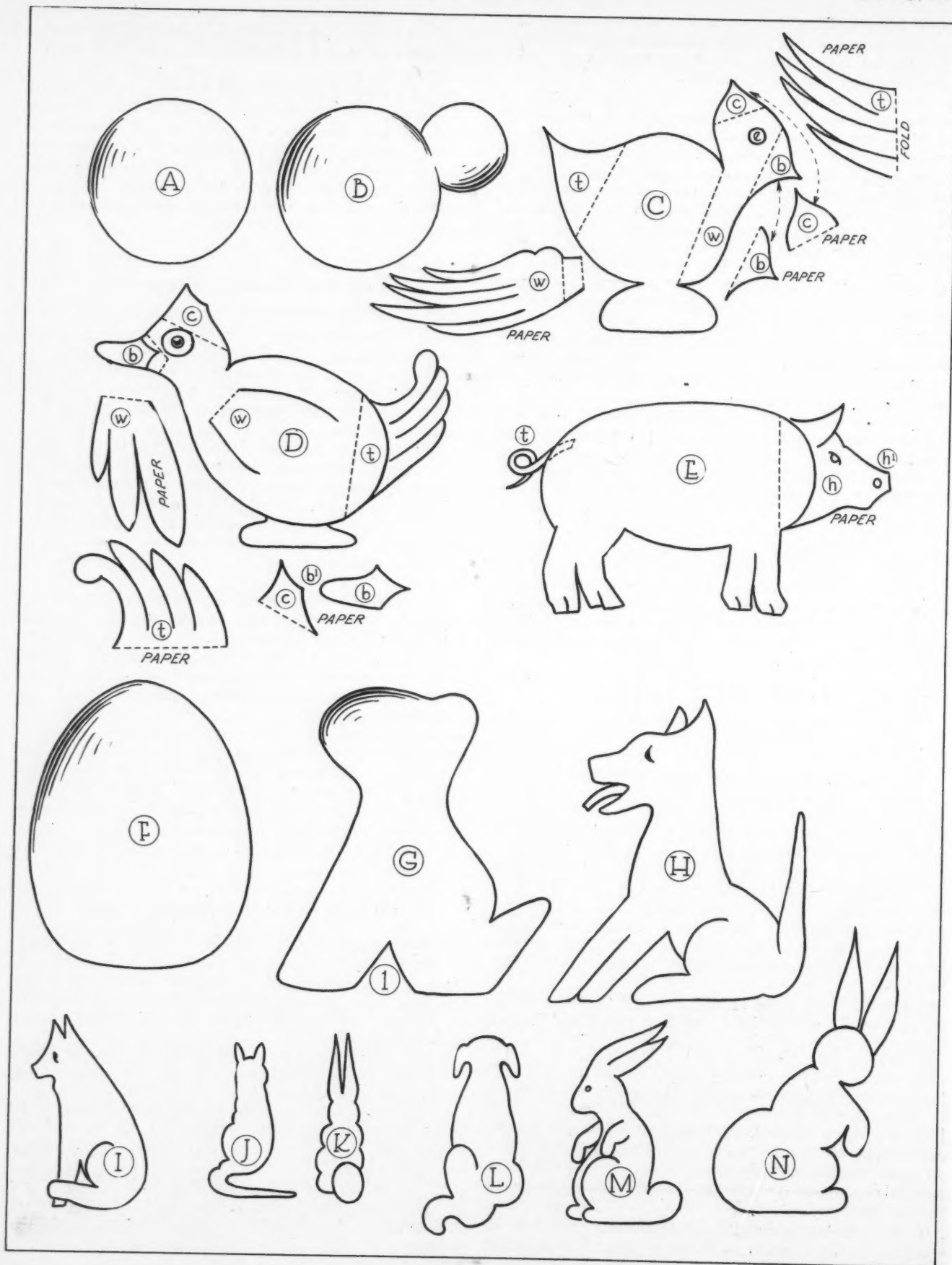
Where Did the Money Go?

In a chart prepared by the Golden Foundation, an interesting answer is given to the question at the head of this editorial. Our national income has increased more than 51 per cent since 1932. This represents an increase of almost forty-five billions — *billions* — of dollars. The amount given in the chart is \$44,918,000,000.

In this period our contribution to churches has decreased 30 per cent, to general benevolence 29 per cent, to community funds 24 per cent, and to colleges 18 per cent.

As an insight into our social conception of values, let us see where the increase went: Jewelry, 25 per cent, cigarettes 48 per cent, automobile 203 per cent, whiskey 220 per cent, beer 317 per cent.

Are we failing socially? What may we infer about the qualities of our people? What is the prospect for the religious, educational and character-forming agencies? America, whither?



Primary Grades Section

Modeling Clay Work

Sister Mary Mildred, O.S.M.

In accordance with modern practice the first experience in our kindergarten class of 1937 with clay was one of undirected play with permanent art clay. A short period of this caused children to ask for help. Then systematic training was begun.

I. The Ball

Balls and cylinders were mastered. From the ball we developed many kinds of birds, in somewhat the following manner:

Make a ball. Squeeze out a neck. Pinch out a tail, feet, and a bill. With "lollypop" stick carve an eye. Make the bird look like some bird you saw lately. Let bird dry. Paint. (See diagrams A, B, C, D, also paper ornaments that may be used later as proficiency is reached.) All paper ornaments as *b*, *c*, *t*, *w* are cut double. Wings are slipped entirely through bird in slit marked *w* on body of bird.

All other ornaments are merely inserted in the proper slit in body. Sides of slit are pressed together and dried. Paint bird before applying ornaments. When dry attach to a base of damp clay. Let stand. Paint base.

II. Cylinders

Cylinders of clay form a base for a great variety of animals, a few of which are given. Directions are as follows:

Make a "bridge" (O). Squeeze out head, feet, tail. Make it look like a dog (P). Make a goat from another "bridge" (as the children call Figure O). Squeeze out Billy's beard. Pinch up horns and ears. Make a short tail. Shape his back legs and his front legs. Make an eye.

Use same details for elephant and tiger or any desired animal. Tiger's stripes may be carved or painted only.

III. Triangles

From a triangular piece of clay it is easy to make a dog waiting for his dinner (H). Directions easy for small children to follow are:

Make a triangular piece of clay. (Talk about how a dog waiting for his dinner looks as he sits by the door.) Squeeze out a head that looks like a dog. Pinch up ears. Pull up a corner for a tail (G). With a kindergarten weaving slat, cut clay at 1 (Fig. G) to enable feet to be formed. Pull out front feet. Shape back legs and feet to show that dog is sitting down. Go back to head. Cut a mouth and tongue (if children are capable of so doing). Mark tail — ragged. Make eyes, nose. Attach to base — paint.

Other animals easily adapted from a triangle are shown.

All these animals may be finished to stand as paper weights upon a solid base of clay, but some (H, for instance) make attractive penholders. Make two dogs. Attach them to a base (about four inches apart). Place a pen across the tails.

The animals may also be finished in bas-relief only — as a border for a paper plate, or upon a wastebasket that is to be painted.

In every case the teacher must be able to show just how each step is developed, but should not do the work for the child to copy merely.

Future dentists and modern surgeons are being developed under our care. Their minds and fingers need careful training.

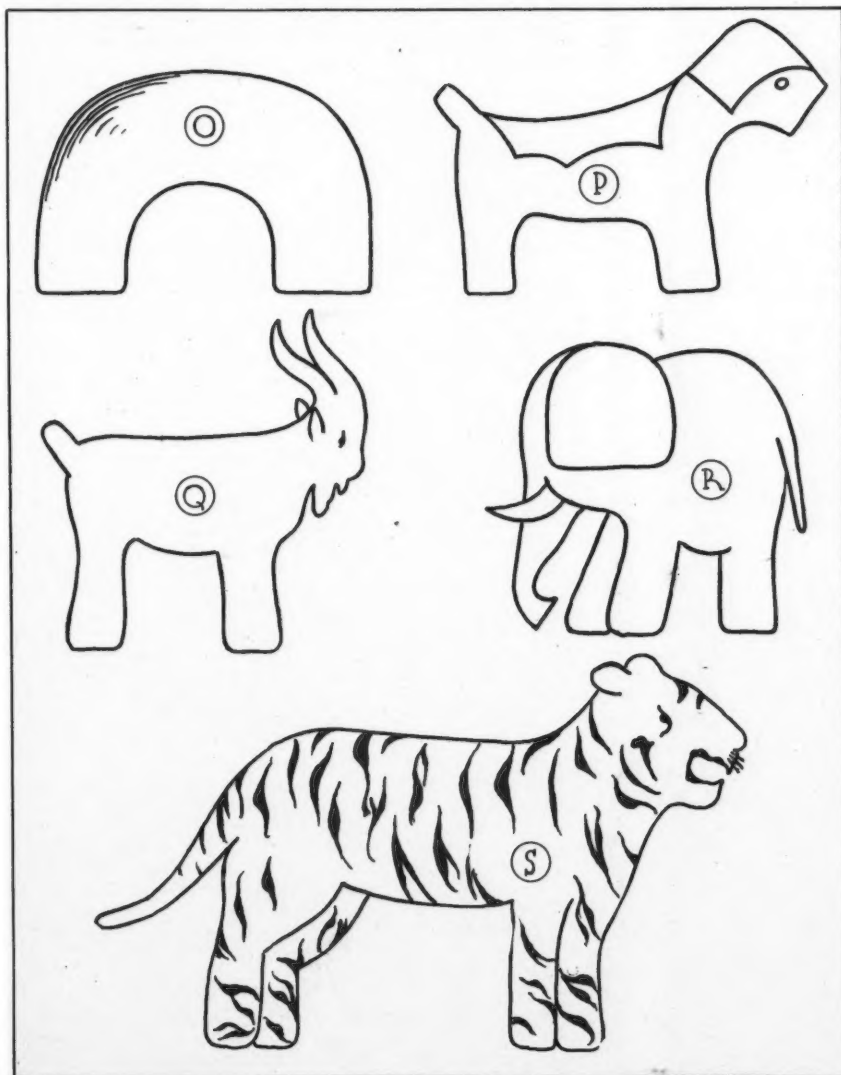
By using the method described here not even one child made a failure. Anyone could recognize at even a careless glance the kind of bird or animal portrayed at a first attempt.



PARENT EDUCATION

There are still parents who simply leave all matters of child guidance to the whim of the moment and to the promptings of their emotions. There are still parents into whose minds the notion of careful forethought, of painstaking study, not to speak of sincere prayer for guidance, seem never to enter. Naturally they are found among such as sneer at the notion of parent education. And, strangely enough, they are found among those who would readily admit the need of specialized training for lawyers, for doctors, for clergymen, for school teachers — yes, for professional and semiprofessional people generally.

Fortunately there are also other parents, and a rapidly increasing group of them, who humbly admit that they have very much to learn regarding the truly complex and difficult task of training their little ones, in preparing for a useful and upright life those whom God has entrusted to their care. These parents, while unquestionably granting the value of the parental impulse and of native intelligence, nevertheless face the plain fact that the thorough understanding of children and of their problems is not so much a matter of intuitive or inborn knowledge as it is of acquired knowledge. Hence, they seek to equip themselves with that knowledge by all reasonable means that lie within their reach. — Rev. Edgar Schmiedeler, O.S.B.





"St. Francis and the Birds" Dramatized by Sister Cleophas's Class. The playlet appeared in "The Catholic School Journal," March, 1934.

Making Friends with Our Feathered Helpers

Sister Mary Cleophas, S.L.

This study of birds was accomplished with fifty second-grade pupils over a period of six weeks. All the curriculum subjects centered around and correlated with the pupils' interest in birds.

General Aims in the Study

1. To increase a child's love for God through knowledge of the things God made.
2. To investigate and learn about birds and their habits, utility, and migration.
3. To enable children to distinguish bird fables from bird facts.
4. To provide opportunities for sharing vital worth-while experiences with their classmates.
5. To recognize birds by their calls.
6. To develop ability to read from many sources and to evaluate material read.
7. To develop independent observation and to make the child bird conscious.
8. To develop appreciation for birds' contribution to man's welfare and happiness.

How the Activity Originated

Late one November morning last year a little girl of seven years entered the classroom with an oriole's nest dangling from the leafless branch of a tree. It was her peace offering for her tardiness. Every eye centered itself on the nest and the little girl was proudly eager to relate all that Grandfather had told her about the bird who had woven it. I let the little one talk. The discussion that followed from the group revealed great possibilities. The next day a wren's nest was found by Otto and brought to school. By Friday, Ralph had procured a robin's nest and had displayed it gallantly to all the classmates. Interest waxed strong, but the weightier things of the school law had to be accomplished so the eager children were forbidden to bring any more distracting elements into the classroom.

However, their fascination for birds' nests

did not wholly die when the cherished nests were stored away in a safe place in the cloak room, and three months later their enthusiasm rose to the nth degree when I asked them if they remembered the nests and would they like to learn about their feathered friends. A unanimous "Yes, yes, Sister," bombarded my ears and so the bird unit was begun.

That very night the children emptied their junior library of bird books and stories. Each went home with a bird story or poem tucked under his arm. Each returned the next day with magazine and newspaper clippings about birds and piled them high on my desk. Later these were assigned to a place on the Bird Bulletin Board. Our principal became interested also and donated a large-sized painting of "Saint Francis and the Birds" which the youngsters never tired of studying. However, I soon felt a little sorry I had undertaken this unit for I could see that my children were already far ahead of me in bird lore and I was unqualified as a nature teacher. My principal advised that I enter the field as a nature student and try to keep apace with the pupils. This I decided to do. Next day I visited the teachers' room in the public library where, with the generous assistance of the librarian, I succeeded in locating all available material on the subject.

Planning for Further Study

Over the week end I did much thoughtful reading and some careful observation. Books had to be selected which were most understandable to my pupils and a list prepared of birds of the locality which we might like to study. Next to be considered were the ways in which each of the several fields of endeavor (religion, language, art, poetry, music, reading, writing, arithmetic, spelling, and dramatics) might be intercorrelated. The proper apportionment of time and the non-neglect of the regular tool subjects gave me

the most concern. This being arranged, we were ready to begin our Bird Unit on February first.

At Work with the Birds

The pupils needed no stimulation but their teacher was certainly kept on the *qui vive*. So I set about preparing for each day one bird story of factual type taken from *Some Birds the Indians Knew*. Each story was presented orally at the language period, this being most suited to the purpose. Informal discussions followed the oral story. These gave opportunity for and practice in better self-expression. Social habits were inculcated by which the brighter ones learned to listen to the slower pupils and these, in turn, were encouraged to participate and to contribute.

My list of birds to be studied had to be supplemented as it included only birds of our locality, while the children had wider bird interests due to their little personal or vicarious experiences. Consequently, the pupils were permitted to list the birds they wanted. There were sixteen in all:

oriole	cardinal
wren	meadow lark
robin	thrush
blue jay	bluebird
woodpecker	crow
bobwhite	sparrow
flicker	catbird
sandpiper	owl

By taking one bird each day we covered the entire outline in the space of four weeks, with Fridays reserved for oral reports on bird books and bird reviews.

Experimentation

This took the form of individual and group investigations. Trips to the park, to the farm, and to the woods were made each week end. Parents, too, were inveigled into assisting with the unit as little curly heads persisted in their search for this bird or that. Interested businessmen hearing of the project volunteered their automobiles for service on trips. One such gentleman donated a dozen stuffed and mounted birds which it had been his youthful hobby to collect and treasure. These were displayed in the classroom and were handled and caressed by the begrimed fingers of little boys and girls.

A trip to the Educational Museum was planned and arrangements made for cars to come for the boys at nine, one Thursday morning. Miss Jenkinson guided twenty-five boys through the bird room, permitting free discussion and the handling of their many feathered friends. Nine-thirty to the noon hour was a period all too short for them. At one that afternoon cars came for the twenty-five girls. These lassies enjoyed the same privilege and, likewise, found the hours all too brief. The little ones without exception volunteered information about bird feathers, tails, beaks, claws, toes, nests, eggs, bird calls, and peculiar living habits, with a certainty that astonished the experienced guide who conducted the investigation. Not satisfied with just seeing the birds, several tiny tots asked the guide if they could take oriole, wren, woodpecker, blue jay and robin home. The obliging guide consented and for the next two weeks our classroom was turned into a sort of Bird Haven.

Correlation

In our religion period the priest instructor seized upon the unit as a means of pointing out God's power and wisdom in pro-

viding each bird with just what it needed to work out its end. Why some birds have large hard beaks, why some have small long beaks, why others have hard stiff tails, why still others have bright colors, or dull, and so on *ad infinitum*—were utilized and made practical in the religion hour. St. Francis was taken as patron saint of the unit. *Vita Mundi* was used as a reminder of how Jesus loved the birds and of how they loved Him. Our own last end was compared with that of the birds emphasizing the point that no matter how much God loves the birds, His love for little boys and girls is far, far greater. In language, the children's little written compositions were corrected and kept to combine into booklets at the end of the sixth week. In spelling, such bird names and words as were used in the oral story were learned and kept in the Bird Spelling Booklet. In the writing period extra care was given to neatness and legibility so that our booklets would look presentable. Poems about birds were copied and memorized. These were recited with expression and feeling in the poetry period. In arithmetic, the combinations scheduled to be learned each week were applied in numerous original "Bird Number Stories." During art classes, birds were modeled of clay and painted, or cut free hand and mounted in silhouette fashion. Covers were designed and lettered for Bird Booklets entitled "Bird Poems," "Bird Flights," "Stories I Like," etc. Bird plaques were made of octagon-shaped pieces of wallboard on which bird scenes were drawn with crayons. These plaques were shellacked and used as souvenirs for the parents. Bird songs were learned by rote during the music period. Bird calls also were practiced in imitation until the little ones could recognize the feathered songsters by their notes. The victrola was pressed into service and rhythmic hopping and flying were practiced to the accompaniment of bird records. The work in reading was simply colossal. Lists of "Bird Stories and Where to Find Them" were compiled by the children them-

selves. Their vocabularies grew (accordingly) and many parents marvelled at the comprehension displayed. Dramatization was supplied through a little program on "St. Francis and the Birds." This playlet by John C. Rath was found in THE CATHOLIC SCHOOL JOURNAL for March, 1934. The little ones loved it. Everyone wanted to take part so we had to improvise flowers, sunshine, and a wise old owl.

Finally, on March fifteenth, an exhibition of the unit took place in our classroom. Some four hundred parents, intensely interested in the work of the pupils, visited the room. A large branch which the little girls had trimmed with apple blossoms cut from crepe paper served as a tree. This was the home for the robin's nest. The wren's nest was placed in a flowery bush, the oriole's hung from the branch of a dogwood tree. The girls made the dogwood blossoms at recess periods on rainy days. Jelly beans of the right size and color became eggs in the robin's and oriole's nests. Five canary birds were donated for the occasion and their trills and chirping added to the joy of all concerned.

Results

The results of such a unit cannot be adequately measured by the teacher. Letters from the children during the summer months revealed that the bird unit had given them a growing interest in these feathered fliers. Many of these letters contained accounts of trips to Birds' Nest Lodge, Cuba, Mo., and to the Forest Park Zoo. Others contained clippings of bird news from the supplements of newspapers. Evidently the experience meant much for the children but whatever it meant for them—for the teacher it meant *growth in teaching*.

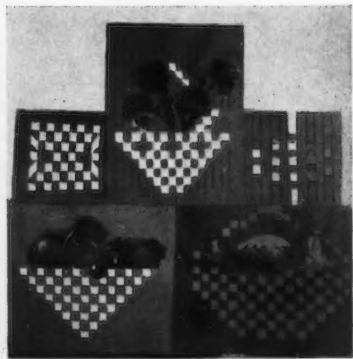
NOTE: Anyone desiring a copy of the bibliography used in this unit, or samples of the pupils' work, may obtain such by communicating with the writer and defraying postage required.—Sister M. Cleophas, S.L., 7240 Anna Ave., Maplewood, Mo.

Teaching Measurements

Sister Mary Edna, O.S.F.

Learning the use of the ruler is often an uninteresting task for children. A few sheets of colored paper and a pair of scissors often help brighten up the work.

My little group of third graders showed



Teaching Measurements by Basket Weaving

no interest when we commenced the study of the "Table of Measurements." To arouse their interest I began asking questions. "What is a ruler?" brought a ready response. Questions and answers followed in rapid succession. Some of the questions asked were: "What do you buy by the yard? by the foot?" "Must your mother know how to use the tape measure or the ruler?" A discussion followed and the children were now anxious to learn how to use a ruler.

The "Table of Measurements" was memorized and the children learned the meaning of the markings on the ruler. (Only inch and half inch were used in third grade.) The children now began to put into practice what they had studied. This was done through paper weaving. Each child was given a piece of scrap construction paper which he measured and cut into six-inch squares. An inch border was drawn around the square and the paper was folded in the center, border to outside. The portion inside the border was divided into half-inch spacings and cut from the folded side in. Another sheet was cut into half-inch strips and simple mat weaving was done. We now did work which was a little

more difficult. Each child took a sheet of 9 by 12 construction paper which he folded and cut the same as the first. Strips of a contrasting color were prepared and the children began weaving designs such as baskets, vases, and bowls. From old seed catalogues pictures of colored fruit and flowers were cut and pasted in their proper place on the woven design.

The children showed a great deal of pride when they were permitted to show their work to a visitor and say, "I did that."

FOR THE TEACHER OF ARITHMETIC

The following two extracts from inspectors' reports published in *The Education Gazette* (Sydney, N.S.W.) call attention to two fundamental principles which teachers should keep in mind.

Problem Work

"There are teachers who work on the principle of mechanical exercises for the greater part of the year with a concentration on problem work in the latter and lesser part of the year. This is an unnatural, unnecessary, and perhaps harmful division of the mathematical work, and one which invariably leads to a loss of confidence in the attack on problems and to an imaginary magnification of the difficulties of the work. Problem work must be associated with mechanical work even from the beginning of number work or at least as soon as the child has the automatic mastery of a few simple number facts.

"In the more complex problem work of the upper classes careful analysis of the data given and a visualization of the requirement of the exercise are necessary. Pupils should be trained to set down the information supplied in some methodical form and should show very clearly the steps leading to the solution of the problem. I do not think that problem work of the primary school requires the memorization or use of formulae, but that all problems should and could be reasoned from simple first principles."

Diagnosis of Errors

"Diagnosis is essential if the teacher's work is to be definitely directed to improvement of existing standards. Ordinary pupils make few mistakes if fundamental facts are known and processes understood. Therefore, the routine in all successful arithmetical teaching resolves itself into:

"1. Acquisition of fundamental knowledge, chiefly the four simple operations and tables knowledge.

"2. Clear exposition of the process involved.

"3. Diagnosis of errors occurring after 1 and 2.

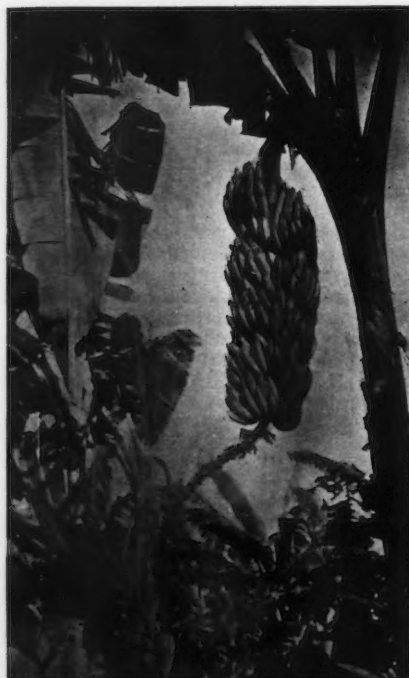
"4. Drill to correct errors discovered.

"Without a rigid dissection of inaccurate work no teacher can be sure about the pupils' difficulties. If he finds that the majority of errors are in computation the remedy is obvious; but the drilling of fundamental operations is a useless waste of time with a class in which the majority of failures come through inversion, attraction, or incorrect application of process. My experience has been that a much smaller percentage of errors in classes 4, 5, and 6 are due to slips in calculation than teachers generally believe. It is still a common experience to see teachers passing round a class and spending as much time examining the work of pupils who are right as is spent upon the work of those who failed."

Practical Aids for the Teacher



Banana Plantation Six Months After Planting
Courtesy United Fruit Co.



Bananas As They Grow
Courtesy United Fruit Co.



A Tin Mine in Bolivia. Miners at work with compressed-air drills
Pan-American Union Photo

An American Farmer Welcomes Visitors

Sister M. Irnengard, O.S.B.

CHARACTERS: Anton Wallerman, an Idaho¹ farmer; Bernadine, his wife; several children who represent the countries of South America.

[As the curtain rises, Mr. Wallerman is seated in a comfortable chair in his living room smoking his pipe, and reading his newspaper. Mrs. Wallerman is busy arranging the room.]

ANTON: Here we are living such a peaceful life in Idaho, while in Europe and other places there is so much unrest.

BERNADINE: Yes, we certainly have every reason to thank God that we are living in Greencreek [any town]. [Knock is heard.]

ANTON: Did someone knock? [Goes to the door.]

BERNADINE: Did you get a letter? I hope it has good news.

ANTON: I wonder, too, what the news can be. The letter comes from South America. [Opens letter. Reads.]

Buenos Aires
[Date]

Dear Idaho [any state]

We the countries of South America, have agreed on paying you a visit. You may expect us on, or about the tenth or eleventh of November. We hope you will have room for us.

Respectfully yours
South America

ANTON: Ha! ha! Who in the world has ever

heard of countries going traveling? If this doesn't beat all.

BERNADINE: The end of the world must be coming. [Knock at door. Enter the leader and children each carrying a map of salt and flour to represent countries of South America.]

LEADER [a boy]: Good evening, Idaho! How do you do!

IDAHO [Anton and Bernadine]: Why how do you do! Who are all these strange faces?

ALL SOUTH AMERICA: We greet you Idaho. We are the countries of South America and happy we are to have such an outing as this.

BRAZIL [large boy or girl]: I notice quite a change in the atmosphere up here. I presume you are all acquainted with Rio de Janeiro, Santos, and Sao Paulo. We have such a large supply of coffee this year, had I thought of it I could have brought enough along to treat all of you to a good hot drink.

ANTON: Thanks, very much, for the kind feelings expressed. But have not some of the other countries also shared their coffee supply with us?

[All the countries which raise coffee step forward quickly—Argentina, Colombia, Ecuador, Peru, Bolivia, The Guianas, and Venezuela. They say]: Yes, we too.

LEADER: You must observe politeness by not being so forward.

ALL [bowing]: We humbly beg your pardon.

¹Substitute the name of your own state.



Young Coffee Trees in Brazil—In Bloom
Pan-American Union Photo



A Nitrate Railway in Chile

Pan-American Union Photo



A Coffee Plantation in Brazil—This coffee is being taken to the railroad station.

Pan-American Union Photo

ANTON: Now, please let me learn your names and your capital cities.

[Each country in turn beginning with Brazil steps out a little from line and, bowing, tells its name and the name of its capital city; Paraguay and Uruguay, after each has given name and capital city add: "We two have plenty of tobacco and oranges for you; we should have brought you some."]

URUGUAY: Excuse us for interrupting, but we thought we had better say it now, for we might not get a chance if big Brazil started in again.

ANTON: I am very glad you said it for it feels much better to be at ease. Who is the next?

[Other countries continue, Peru, Ecuador, etc.]

LEADER: They are quite a happy bunch, aren't they?

ANTON: Yes, it is a sign they are well fed.

FRENCH GUIANA: Fed well, ha, ha! I should say! We Guianas are fed on glaring hot sun rays and rain. We are flooded in the rainy seasons. That's why we can raise rice. We raise sugar cane too.

BRITISH GUIANA: Even diamonds are found in my mines.

FRENCH GUIANA: Gold, in mine.

[Dutch Guiana, Venezuela, Colombia, Peru, and Brazil step forward saying]: We have gold too.

LEADER: I must again call you to order.

ANTON: Yes. Which of the countries is the possessor of petroleum? Please step forward and raise your right hand.

[Argentina, Peru, Ecuador, Colombia, Venezuela, step forward and raise right hand. Then step back to place.]

ANTON: Silver?

BOLIVIA and PERU [step forward, etc.]: This time we are the only two pebbles on the beach.

ANTON: Tin?

BOLIVIA [steps out, etc.]: Still better.

ANTON: Coal? [Chile, Brazil, Peru, Colombia, step forward, etc.]

ANTON: Copper? [Chile, Peru, Bolivia.]

ANTON: Iron? [Brazil, Chile.]

ANTON: Lead? [Bolivia.]

ANTON: Emeralds? [Colombia.]

ANTON: Vanadium? [Peru steps out saying: "This time I'm the head man in the show."]

ANTON: Nitrates? [Chile.]

ANTON: Diamonds? [Brazil and British Guiana.]



Harvesting Kapok in Ecuador

Pan-American Union Photo



A Rice Field in Colombia

Pan-American Union Photo

BERNADINE [who has been looking on in deep study]: Excuse me, please, but what is that awful scar which several of the countries have? It is on the right side, too. Did they have an operation for appendicitis?

ANTON: Just where do you see that, Mother?

BERNADINE [shows with hands]: Don't

you see? [All laugh.]

LEADER: Why, they are the Andes Mountains.

PERU: If you climb up these mountains in Peru, you will come to the highest navigable lake in the world. It is called Titicaca. Its waters are always delightfully warm, always ready for you to take a bath.

BRAZIL: You talk about waters? What do you think of the wonderful river which Brazil possesses? It is the largest river in the world.

BERNADINE: But not the longest.

BRAZIL: Excuse me, I didn't say it was the longest; I said it is the largest. It carries more water than your Mississippi and Missouri rivers can carry together. I wouldn't expect two Misses to be as strong as a man.

LEADER: And now, dear friends, since it is getting late, and we wish to see not only Idaho but also other parts of the United States, we shall have to begin to say farewell to you. This is the first time in history that a country or nation has ever attempted to leave her friends, enemies, waters, yes even the bordering oceans. Listen! I hear a familiar sound! Listen! What is that sound? Do you hear it?

[Roaring sound heard off stage made by large sheets of tin—at first very faint, then louder.]

ALL: Yes, we hear it.

VENEZUELA: We are caught. Oh! What shall we do?

LEADER: The Oceans have discovered the runaway and are after us and—Ooh! oh! We must return. [Two large drawings of Pacific Ocean and Atlantic Ocean are quickly brought in by boys and surround the countries. All are swept away in a great roar.]

[Curtain is dropped for a moment, then quickly raised showing large map of South America, made of salt and flour. An appropriate song may be sung if desired.]



A Rubber Plantation in Brazil. Property of the Ford Motor Co.

Pan-American Union Photo

Mary and Martha

Rosmary Buchanan

CHARACTERS: Martha; Mary Magdalene; Judith; Judith's children—Esdra, Ruth, Miriam; Neighbor's children—Thomas, Anna, Elizabeth, Samuel.

SCENE: Kitchen-sitting room in Martha's house. Door up L, leading to parlor. Door up R, leading outside. Window L. Cupboard C back, table C, brazier down R, with another dish cupboard beside it against the wall. Martha, Mary, and Judith discovered sitting on stools L to LC, Mary and Martha sewing on the same piece of cloth. Little girls Ruth and Miriam up R, playing on the floor. Little boy Esdra, at table C.

COSTUMES: To be of the time of Christ. Little boys in white sleeveless tunic to the knee. Little girls also in white, with dresses to the floor. Women wear colors to taste, with veils over their heads, also in colors if wished. These all can be made of very inexpensive materials.

JUDITH: Well, I always did say, Martha, that you are a wonderful housekeeper. I don't see how you do it.

MARTHA: Thank you, Judith. I'm not anything wonderful; but I do try to keep things nice [looks complacent].

JUDITH: Have you begun your summer's preserving yet? I remember your spiced figs last year were simply marvelous! I must get your recipe.

MARTHA: I shan't begin for a little while yet; the best figs haven't come in, and I simply won't be bothered picking over those stingy little figs you see in the market now. [Sees Esdra fooling with something at the table.] Esdra, child, please don't scratch the table.

EDITOR'S NOTE. Readers have asked for more dramatization of Bible stories. Here is a clever one by Miss Rosemary Buchanan, P. O. Box 630, Las Cruces, New Mexico. The author requests that anyone who reproduces the dramatization inform her. There is no royalty required.

JUDITH: Esdra, go sit down, dear; you can play with that some other time. Go play with your little sisters. [Esdra stops reluctantly, makes a face at his mother, then wanders over to where the two little girls are playing.] As I was saying, Martha, your recipe is simply the best I have ever tasted. Do give it to me!

MARTHA [evasively]: I'm glad you like them. I will send you a jar the first time I put them up. Are you about through with that hem, Mary?

MARY [who has stopped sewing, and sits daydreaming]: Almost. Just a few inches more [sews busily].

MARTHA: Mary sews beautifully—much finer stitches than I can make. We are making a new robe for the Master.

JUDITH: Oh, yes! Somebody said you knew Him pretty well—or at least that you were supposed to [laughs cattily].

MARTHA [bristling]: Supposed to! Why, we have known Him for years. We lived a while in Nazareth, you know, and we knew Him, and His father and mother very well indeed. We were there up to the time His

father, the good Rabbi Joseph, died; and not long after that we came here.

JUDITH: Oh! How very nice! Well, as we were saying—that spiced-fig recipe—

RUTH [running toward her]: Mother!

JUDITH: Hush, Ruth, don't interrupt me when I'm talking. You know, Martha, I've tried and tried, but it doesn't come just right. Do you put in fresh, or pickled ginger—

RUTH: Mother!

JUDITH: Ruth, didn't I tell you to hush? I'm talking! [to Martha] If you use pickled ginger, it seems to curdle—

RUTH: But Mother, he's pulling Miriam's hair!

JUDITH [takes Ruth by the hand and leads her R, to the other two children]: Esdra, dear, don't tease your little sister. It isn't nice [returns to seat]. It's the strangest thing about that child. It's simply impossible to keep him quiet—just like his father. Well, as I say, the pickled—

[Enter Thomas, Anna, Elizabeth, and Samuel, running, and out of breath. The other three children gather around, chattering.]

THOMAS: Miss Martha—

ANNA: We ran ahead to tell you—

ELIZABETH: We wanted to tell you—

THOMAS: Keep still, girls! I'm going to do the talking!

ANNA: Aw, you are not!

SAMUEL: No, I'm going to tell it!

MARTHA: What in the world! Children, keep quiet! Now, Thomas, what is it you wanted to tell me?

THOMAS: He's coming! He's coming down the highway, and stopped at the brook to talk to a man.

ANNA: No, He didn't. The man stopped Him.

MARTHA: Well, whoever it was—who is coming?

THOMAS: Why, that's what I was telling you! It's the Master—He'll be here in a minute.

ALL THREE WOMEN: The Master!

[Thomas nods. Dead silence for a minute.]

MARTHA: Well, wouldn't you know it! With the place in this mess, and not a thing in the house to eat!

MARY: Oh, He won't mind that. You know He never cares what He eats.

MARTHA [waves her off]: Children, you'd better run home. Here [gives each a cookie]. Thank you for coming to tell me. Now, run away [exit Thomas, Anna, Elizabeth, and Samuel]. I wonder where in the world Lazarus has gone! This is a pretty time to go off, dear knows where, and leave—Goodness! Put that sewing away, Mary! I wouldn't have Him see—Must you go, Judith? [beginning to edge the other children out].

JUDITH: Oh, no, I don't have to go just yet. I'd be delighted to stay and help.

MARTHA [doubtfully]: Well—[stops Esdra from running back into the room] it's about time for the children's nap, isn't it?

JUDITH: Yes, indeed. Esdra, love, take your little sisters home, and ask your Auntie Rachael to put you to bed. Run along, darling. [Esdra starts to whine, but Martha firmly ushers them out. Mary at window.]

JUDITH: Now, what would you like me to do? [Peers about eagerly.]

MARTHA [smoothing her dress and hair]: It's very kind of you, but—well, would you just keep an eye on that soup. I think it's about to boil, and when it does—

MARY [at window]: Hurry, Martha! He will be here in a minute, Thomas said. We can't keep Him waiting.

MARTHA [distracted]: Yes, I know; but — Judith, so long as you're here, you will see that the soup doesn't boil over, won't you? You know when milk boils —

MARY: Hurry, Martha! He is at the gate [exit Mary].

MARTHA: Oh, yes — good gracious — can't keep Him waiting — [exit chattering].

[Judith gives a perfunctory stir to pot on brazier. Continues to peer about, looking in boxes and drawers. Suddenly discovers a bit of paper, which she reads eagerly.]

JUDITH: Spiced figs — Ah! "Take pound for pound — um — brown sugar, Arabian lemons, citron — Oh, it is pickled! [looks about cautiously, and exit].

[Stage empty for a minute, then Martha appears in doorway L, much fluttered.]

MARTHA: Judith — Oh! Just as I expected! If there was any real work to be done —

[Stirs mixture in pot. Then lights another fire in brazier, takes down another kettle from cupboard R, puts it on table C, goes to cupboard C and brings out basket, in which she searches, and apparently doesn't find what she wants. Stops with distracted hand to head, then goes to door R and calls:]

MARTHA: Thomas! Oh, Thomas!

THOMAS [from distance]: Yes, Ma'am.

MARTHA: Thomas, would you mind running down to the market and see if you can get me a pound of butter [exit still talking] and some of those cheese cakes — they know the kind I like — [voice grows indistinct. Re-enters in a minute, hurriedly, goes to table C, then runs back to door R] And Thomas — oh, Thomas!

THOMAS [from distance]: Yes, ma'am.

MARTHA: If you see Lazarus anywhere, tell him I said to come home!

THOMAS: Yes, ma'am.

[Martha puts on apron, and washes something to put in the kettle, puts it on brazier. Then gets out mixing bowl, eggs, flour, etc. Stuff in pot boils over, and she hastily takes off fire, burning herself in the process. Puts on something else in another kettle; works with mixing bowl for a minute, fixes fire, stirs stuff in kettle, tastes it, and says Oh, dear! pushes back hair, and runs to window L to see if Lazarus is coming. Goes back to table, mixes some more, looks out of window once more, then back to table C. All this to be with much haste and the effect of bustle. Looks at door L undecidedly for a minute, then makes up her mind and tiptoes to door, opens it a crack, and motions to Mary to come. Mary apparently does not see her, so she motions again, coughs slightly, and motions for third time. Then she goes back to table, and Mary enters.]

MARY: What is it?

MARTHA: Good gracious, what am I to do? That trifling Judith went home, just as I thought she would; and Lazarus isn't here, and there isn't a bit of decent food in the house! And there you sit!

MARY: But, darling, you know He isn't a bit fussy about what He eats. That soup now [goes to stove and tastes it] it's perfectly fine, dear. Just let's have a bowl of this, and some of those nice oat cakes you made yesterday, and some figs —

MARTHA [aghast]: Do you mean to say you'd set Him down to a bowl of soup and a cracker?

MARY: Why not? You know as well as I do that He would much rather talk to us than do a lot of eating.

MARTHA: I tell you —

MARY: Here we are, cooking up a lot of stuff He wouldn't specially want; and He's in there, alone with the parlor furniture!

MARTHA [definitely]: Mary, for the honor of the house I am cooking up a dinner that is fit to eat! After all His kindness to us, it would be a pretty thing to drag Him out all this way, and then set Him down to a bowl of soup!

MARY [meekly]: All right. What'll I do?

MARTHA: Get out that silver dish and put some — oh, here comes Thomas.

[Enter Thomas.]

THOMAS: Here's your things; and I couldn't see Mr. Lazarus anywhere.

MARTHA: Just like him! Thank you, Thomas. Here's another cookie.

THOMAS: Thank you [exit eating].

[The women work in silence for a moment. Mary gets silver dish from cupboard R, and fills it with fruit from cupboard C. Martha motions her to fill decanter with wine, which she does from jar down L; Martha meanwhile working with mixing bowl.]

MARY: What shall I do with these?

MARTHA: You might start setting the table, and make Him think — There, I knew it! [as something boils over on brazier. Rushes to fix it] Get out the inlaid table — set it in there [pointing with spoon to parlor door], and find the embroidered cloth — it's in my teakwood chest — those silver cups are there, too.

[Mary nods and exit, L. Martha continues to rush about, peering out of window, putting her mixture into pan and setting it in oven. Stirs everything on stove, runs to window again, takes things out of basket and puts on plates. Looks impatiently at parlor door, runs to window, stirs things on stove, looks in

oven. Goes to cupboard C, gets out dish of something, which slips from her hand and breaks. Raises hands to heaven, thinks for a minute, then takes off apron and goes determinedly to door L.]

MARTHA [as she goes in]: Lord, don't You know that my sister has — [door closes].

[Enter Judith cautiously. Looks around and sees that Martha is not there. Lifts covers on kettles to see what is cooking, peers into basket, sees broken dish on floor and looks virtuous. Then goes to cupboard C, and takes paper from pocket, intending to replace stolen recipe. Hears noise, and hides.]

[Enter Martha, looking subdued. Stands for a moment and looks at brazier, then goes to cupboard R, and takes down three soup bowls. Judith makes a slight noise, and Martha sees her.]

MARTHA [dryly]: Oh, is that you, Judith? [ladles out soup].

JUDITH [nervously]: I — I just dropped in to — to see if I could do anything to help.

MARTHA: Nothing, thank you [takes cakes from stone jar, arranged on plate. Judith tries to get rid of recipe. Martha glances around and sees it]. Oh!

JUDITH [forcing a laugh]: Oh, yes, by the way, I just found this spiced-fig recipe — I knew you'd want to give it to me. Thank you so much.

MARTHA [glances at it as she passes Judith on way to door L]: Oh, that! The wrong one. Rebecca of Naim gave it to me — too much sugar, and too heavy a mixture. You're welcome to keep it if you want — I never use it [exit L].

JUDITH [tearing up recipe]: She makes me sick! [Drops pieces on the ground.]

Curtain

Methods in Spelling

Sister M. Malachy, C.S.J.

Spelling is often considered a mechanical study lacking the richness of thought common to reading, history, geography, and other branches of the school curriculum. Moreover, it apparently lacks organization of material, for in most texts one sees nothing more than lists of unconnected words. To some it may even appear to be a degrading subject, depending not upon class interest or the ability of the teacher, but rather upon brute rivalry or repeated drill, which really destroys thought, the very aim of education. But spelling, as well as all other subjects, demands extensive association, and cold facts must be subordinated to thoughts of value.

Probably many of the erroneous opinions regarding spelling have arisen from the defective methods of the nineteenth century. In the early religious schools, spelling and reading were closely allied; pupils learned to read words by first spelling them, and the words in the reader formed the basis for the spelling list. The first spelling books were published in the early nineteenth century by inexperienced men who simply chose words (many of them impractical) from the dictionary, without any reference to the child's natural vocabulary. Neither was their classification psychological, for the number of syllables in a word determined its difficulty, irrespective of either its irregularity or its familiarity. Through diacritical markings and syllabication, instructors separated sound and visual forms from the meanings and uses of words. They sought artificially to associate

pronunciation and spelling, instead of first naturally associating pronunciation and experience. Unfortunately, one speller descended from another until tradition made it difficult for authors to vary the contents of their books.

With such texts forming the foundation of the class exercise, it was naturally unanimated, resembling an examination more than a lesson. The teacher daily pronounced a number of words (probably ten or more) for the children to spell orally or, occasionally, write. After she had informed each student of his errors, he made reparation by automatically writing the misspelled words a specified number of times. Because the instructor allotted no time to the presentation, development, and effective correction of a word, it made no lasting impression upon the child.

The pupil's motives for study were correspondingly faulty. He memorized the proper sequence of letters in a group of unrelated words in order that he might gain favor with his teacher, surpass his fellow students, or avoid punishment.

With the use of a text, spelling continued to grow more formal and independent until it became evident that the children did not mechanically learn to spell words whose meanings were foreign to them. Teachers, who were usually unfair in expecting perfection in spelling although they did not expect it in any other study, became perplexed. Neither were parents ignorant of the poor spelling of their children, for a misspelled word is a notice-

able, established defect, whereas a mistake in reading or interpreting a sentence may be quickly effaced by a multiplicity of other interests. Because poor spelling so loudly proclaims ignorance, public criticism became severe enough in the latter part of the nineteenth century to compel writers of texts to revise them. Some insisted that scientific and all types of words found in school texts be introduced. Others advocated that the spelling text be abolished and that spelling words be learned as they occurred in the different subjects. Public opinion soon converted spelling into a subordinate study, and today it is still considered dependent upon written composition, for in normal social life one needs to spell only such words as he writes.

During the twentieth century, spelling books, being based upon experiments, have been greatly improved. They are made for the child and include only practical words, logically classified; that is, according to their similarity of structure, sound, or meaning. Care is taken, however, not to include in one lesson, words which have a common structural element but not a common phonetic element; e.g., dough, through, cough. Names of animals or terms of business may be grouped in one lesson. There are some words which have a likeness of structure, sound, and meaning; e.g., "improper" and "impolite," or "export" and "portable."

Superior as the present-day speller is, it is still broad in its scope, and every teacher should supplement it by grade, class, or individual lists. A grade list is built from the words found in the textbooks of a particular grade. It is interesting to pupils because it is specifically adapted to their school instead of to a whole state or country. The class list, also, is made to meet the needs of only one class. It is comprised of all the words misspelled by a considerable number of the class in the written exercises of the various studies. The individual list, however, is the best, for it meets the personal demands of the child. It is kept by the pupil, and consists of all his doubtful and misspelled words.

As to difficulties, words are classified in three groups: (1) Ear lists spelled from auditory imagery; e.g., dash, foot; (2) Eye lists spelled from visual imagery; e.g., vein, ocean; (3) Eye-ear lists spelled from visual and auditory imagery; e.g., toad, listen. Though words of the ear list are quite easy to learn, occasional oral spelling improves auditory imagery as well as stimulates interest. Written spelling should predominate, however, for it is the most practical in life and it impresses the correct motor imagery. Words belonging to the eye list are the most difficult, and may be profitably taught with flash cards while the teacher calls attention to the peculiarities. By slowly writing the word on the blackboard, she will help the children visualize the word in its formation. She must not mar the true appearance of any spelling word by diacritical markings and syllabication; these are devices for the phonetic class. Nevertheless, she may use the more natural and flexible phonogrammic division, as in "field" and "shield," "nimbleness" and "humbleness." When possible, she should divide confusing words into familiar words; e.g., child-hood. Yet, irrespective of the numerous aids, the child continues to learn most naturally through imitation.

The progressive teacher uses her own initiative in devising aids for her students; for example, she may associate the "o" in "capitol" with the sound of "o" in the "dome" of

that capitol. She prevents wrong impressions by distinctly pronouncing an unfamiliar word and using it in simple, self-explanatory sentences. The children also talk about the word and use it before learning to spell it. If a student often misspells words, the teacher investigates his method of study. Perhaps he needs more careful study, concentration, or phonics; she must apply the corresponding remedy. Prevention, not examination, is her primary aim.

Thus the pupils of today realize the vital part that the spelling word plays in their oral and written composition. They are intimately associated with it, and in spelling they simply

put their own speech in sight symbols. Foreign words are introduced indirectly and subordinated to their natural vocabulary.

In fine, it may be concluded that the teacher has failed if she has not created an interest in spelling, either naturally or by correlating it with other subjects of interest. It is essentially united with all phases of education; the teacher's duty is to so reveal this vital union that the child's interest in spelling will correspond with that of his most fascinating study. She must initiate and develop that dynamic force, enthusiasm, with which the child can build a vocabulary that will always be a social and financial asset.

Practical Lessons in Graceful Manners

Mary Caldwell Keyser

V. HOME TRAINING

SCENE: Breakfast table. Nicely set. Flowers on table. [86]

CHARACTERS: Mary's mother, neatly dressed in a smart crisp wash dress, is seated at the table. [87] Enter Mary.

MARY: Good morning, Mother [kisses her]. [88]

MRS. GRACE: Good morning, Mary. I am afraid you will be late for school, dear, it took you so long to dress.

MARY [says grace, then answers]: Well, I had to hang up my things and wipe out the basin and the tub and everything. I think when I am almost late I could let that go. [89]

MRS. GRACE: You are always "almost late." [90]

MARY: Emma could do it.

MRS. GRACE: No. She can do the general cleaning, but when a person uses the tub or basin she should leave it as clean as she found it. That is just acting decent in anybody's house regardless of how much help there is in the household. [91]

MARY: You are too particular. [92]

MRS. GRACE: Mary! [reproachfully.] [93]

MARY: I'm sorry. [94]

MRS. GRACE: Did you answer Caroline's invitation?

MARY: No, Mother. [95]

MRS. GRACE: But you have had it three days. A hostess wants to know as soon as possible who is coming. [96]

MARY: Well, I'm not going.

MRS. GRACE: Why not?

MARY: When a person does not want to be a friend with a girl, does she have to go to her parties just because she is invited? [97]

MRS. GRACE: No.

MARY: Then I'm not going.

MRS. GRACE: You must not hurt Caroline's feelings. [98]

MARY: It would hurt her more if I went to her party and didn't invite her to mine. [99]

MRS. GRACE: You are sure that you will not change your mind some day and be sorry? Is it just a little tiff?

MARY: No, it's forever.

MRS. GRACE: Very well. You, of course, know whom you want for playmates and whom you do not want. Send your answer today. [100]

MARY: What shall I say?

MRS. GRACE: Answer in the same form as the invitation. You might say, "Mary Grace regrets that she is unable to accept Caroline Lake's kind invitation for luncheon on Saturday." [101]

EDITOR'S NOTE. This is the fifth of a series of dramatizations for the teaching of manners. The author suggests that they be presented by the class at a meeting of the Home and School Association. This lesson is intended for the fifth grade the next will be for the sixth grade. The illustrations are by Constance Keyser.

MARY: But I don't regret it. I am glad I don't have to go.

MRS. GRACE: To say "regrets that she is unable" is just a polite form of speech. No one takes it literally. When you say, "How are you," you do not expect to hear the details of somebody's stomach trouble. [102]

MARY: All right, Mother dear. Will you excuse me, please? I have to hurry or I'll be late for school. Good-by. [Mary kisses her mother and hurries away to school.] [103], [104]

[Mrs. Grace stands, silently says grace, blesses herself, and taking some of the dishes from the table silently leaves the room.]

Suggestions

[86] The breakfast table, as well as the table for any other meal, should be tastily arranged. If flowers are out of season, one can use a little potted plant for a centerpiece.

[87] The woman in a crisp, fresh wash dress is more becoming to the morning breakfast table than the woman in a bedraggled negligee.

[88] It is courteous to express a morning greeting.



[89] A girl should always hang up her clothes, put the soiled clothes with the things to go to the laundry, and wipe out the tub and basin after using them.

[90] If a little girl is released from her duties every time she is in a hurry, very soon she will have neither duties nor training.

[91] When visiting, a person should not think that since there is more help employed in that household than in her own, she is released from the task of wiping the basin and tub.

[92] A little girl should never, never, criticize her mother.

[93] If a little girl is well trained in what is right and wrong, mother need not raise a big fuss at every little lapse. A gentle word will remind her.

[94] When one knows she is wrong she should be quick to say, "I am sorry."

[95] "No, Mother," or "Yes, Mother," is the correct way to answer one's mother.

[96] All invitations should be answered promptly.

[97] A person has the privilege through accepting or not accepting invitations, to choose her friends.

[98] There is never an excuse for unkindness.

"Politeness is to do and say

The kindest thing in the kindest way."

[99] The kindest way is truth. Never start to build a friendship on an error.

[100] Even a little girl may have her choice of friends but she should be guided by her mother's advice, sometimes there are very good reasons for the choice that mother does not feel free to tell.

[101] Invitations are answered in the same form in which they are given. Formally, using the third person, as: Mary Grace is pleased to accept Charlotte Morgan's kind invitation for luncheon on Saturday; or informally as: I am so glad that I can come for your luncheon on Saturday. Thank you for inviting me. Mary Grace; or accepting it orally, either when with them or using the telephone.

[102] There are little courteous expressions in general use such as "How do you do?"; "I am sorry"; "She is not at home"; "Regrets she cannot attend." It need not hurt anyone's conscience to use them.

[103] When it is necessary to leave the table before your hostess (and mother is your hostess every day, you know), say, "Will you excuse me, please?"

[104] Young or old, whether you are going to be gone for a short or for a long time, say "Good-by" when leaving the house.

"Till Death do us Part" (Sept.), p. 69.

"Communists are Made, not Born" (Aug.), p. 50.

The possible use of *The Catholic Digest* in social-science classes and in English classes seems evident. The former will often find in it articles setting forth basic social principles together with gripping illustrations of the effect of their application or rejection. Teachers of English composition can often find in the *Digest* articles which will stimulate and motivate the students' writing.

From many directions Catholic teachers are being urged today to consider whether the children under their control are being given the opportunity of a truly Catholic education. Is a real Catholic mentality being built up in the young people in our high schools? Do the graduates of our Catholic high schools look out on the world from the vantage point on which they are entitled to stand as children of God and confirmed apostles of Christ? Or is there among them too great a proportion of those who observe and evaluate men and affairs, the diverse circumstances of our life in time, from a point of view no higher than that of those who have not been "lifted up" in Christ through the sacraments of baptism, confirmation, penance, and the Holy Eucharist?



DUTIES OF THE EDUCATED

"There is a crying need in the world today for educated men," said Cardinal O'Connell in addressing the recent convention of the National Catholic Alumni Federation. "You men have a tremendous responsibility. The need for educated leaders is obvious. There are so many strange theories rampant. So many strange ideas in the management of civic affairs. Unfortunately we find in the great masses, people who do not see through these false theories. Simple, unlettered people listen to men who overwhelm them with promises which they cannot put into effect."

"We need the education of the heart as well as the mind. We need not only to know history but to know and recognize the pitfalls and avoid them. We all know that men are swayed by vanity, by ambition, by power, by popularity to the nullification of all Christian principles. The great masses are bewildered, they have been promised a paradise on earth. The people listen while they pretend to lead but not in the right direction. These persons use personal magnetism and do not use reason."

"You have a great responsibility. You have the power to know the truth. You know you cannot promise things that cannot be fulfilled unless you are dishonest. You must profit by your education to aid the Church and the States. The United States needs you as never before. The United States needs the influence of well-educated men who know the right and who do the right."



The year 1937 will be crucial in the strife between the forces that shall determine world peace or world war. One senses the tense nearness of this crisis. Europe is tingling with it. Insidious war propaganda is seeping, like sewer gas, through all layers of the social structure, giving out the bad odors of race hatred, religious intolerance, and mad nationalism.

But there is another force—quieter but not less resolute, younger apparently and not so experienced in the ways of propaganda—yet eternally old; it is prayer, a spiritual force, rising out of the deep, common heart of humanity—longing for peace.

—Sister Fides Shepperson.

The Catholic Digest in the Classroom

Sister Jane Marie, O.P.

In the endeavors of Catholic high-school teachers to foster in their students a real Catholic mentality, it seems that *The Catholic Digest* might find profitable and effective use. The pressure of contemporary neopagan culture upon the young people in our schools is constant and fairly inclusive. It touches them at almost every point of their experience except where this is distinctly religious. For them to meet this culture, weigh it, perceive it to be spurious, and reject it, they need, intellectually, more than a knowledge of the opposition of the Church to what is unsound in it. They need to have an ever more intense consciousness of the real supremacy of Catholic culture. There should be fostered in them a filial concern about all that our Holy Mother the Church is engaged in the world today and a great pride in her achievements in the past and in the present.

The primary source of a wholly Catholic mentality is, of course, conscious devout participation in the sacramental life of the Church. Thence most surely will her thoughts become our thoughts, until at length St. Paul's prayer may be realized in us: "Let that mind be in you which was also in Christ Jesus!" For the mind of the Church is the mind of Christ, her divine Spouse.

But our supernatural life is built upon, not isolated from, our natural life. And as preparation for the reverent, devout use of the sacramental means of grace, the use of appropriate natural aids is not to be disregarded. The important place of the Catholic Press as such an aid in developing the Catholic mind needs no emphasis here. That Catholic high-school students should know the best Catholic periodicals and form the habit of reading them, will not be questioned, I think. That they generally do so now is likely more open to question. I wonder whether the use of *The Catholic Digest* in the classroom might be a practical means of acquainting the students

with important aspects of Catholic thought and life today, and, incidentally, of acquainting them also with the periodicals from which articles are included in the digest.

How might it be used? To answer this question for myself, I formulated the following possible assignments, based on recent numbers of *The Catholic Digest*, of supplementary reading for a class in religion:

1. Read Hilaire Belloc's "The Issue" (September, p. 1).

Who are the supposed protagonists in today's conflict? Who are the real ones? Give proof for your answer.

Cf. "Horror in Spain," C.D. (Aug.), pp. 69-74.

Cf. Michael Cardinal Faulhaber's "A Time to Keep Silence and a Time to Speak," *America*, 57 (1937), 559-562.

Read John 15:17; 16:4. How are these words of Christ verified today? Cf. John 16:20-22; 17:15; 16:33.

2. Since the time of Christ many have failed to understand and to accept the mystery of His kingdom which is the Church. The extension of His kingdom on earth is the supreme purpose of human life. Every confirmed Catholic is divinely called to vigorous participation in this work and empowered to carry it on. Consider how some have been working toward this end in recent years. See:

"Damien the Leper," C.D. (Aug.), p. 1.

"Missioner at Work," C.D. (Aug.), p. 14.

"Co-operative Study," C.D. (Aug.), p. 16.

"What are Priests Doing?" C.D. (Aug.), p. 41.

"Heroes till Death" (Sept.), p. 93.

"The Pope" (Sept.), p. 85.

"Portrait of Catechetics" (Sept.), p. 26.

"Nothing too Small" (Sept.), p. 9.

"Street Preaching" (Sept.), p. 19.

"Ask Questions Yourself" (Sept.), p. 67.

3. Consider in contrast how Catholics may hinder the growth of Christ's kingdom. See, for example:

The Fabric of the School

New Division of Manhattan College

Manhattan College Extension in Staten Island was opened two years ago at New Brighton for the convenience of freshman and sophomore students of Manhattan College, who live on or near Staten Island. The picture on Page 27 shows the new building and the crowd assisting at its dedication on May 2, 1937, by His Eminence Cardinal Hayes.

This is not a junior college. Under Brother Joseph, F.S.C., Ph.D., dean of the new division, the same courses are offered as in the main college in New York City, where the students must go for their junior and senior work. During the past school year, 115 students were accommodated at the New Brighton division. There was a faculty of nine Christian Brothers and five lay professors. Courses were offered in arts, science, engineering, and business.

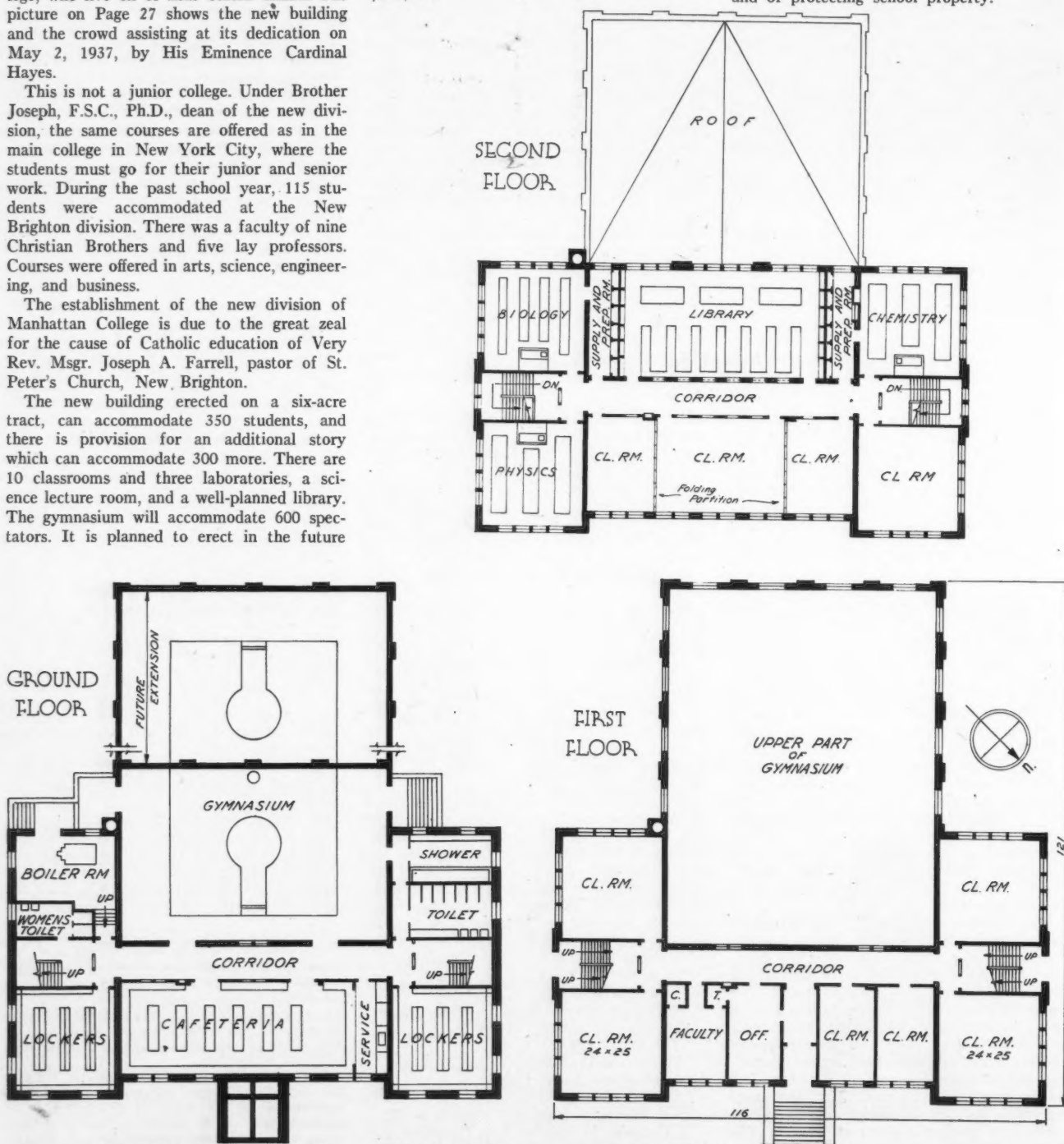
The establishment of the new division of Manhattan College is due to the great zeal for the cause of Catholic education of Very Rev. Msgr. Joseph A. Farrell, pastor of St. Peter's Church, New Brighton.

The new building erected on a six-acre tract, can accommodate 350 students, and there is provision for an additional story which can accommodate 300 more. There are 10 classrooms and three laboratories, a science lecture room, and a well-planned library. The gymnasium will accommodate 600 spectators. It is planned to erect in the future

a library, chapel, science building, and a Brothers' residence. James W. O'Connor and James F. Delany, associated architects, planned the present building, which cost about \$130,000.

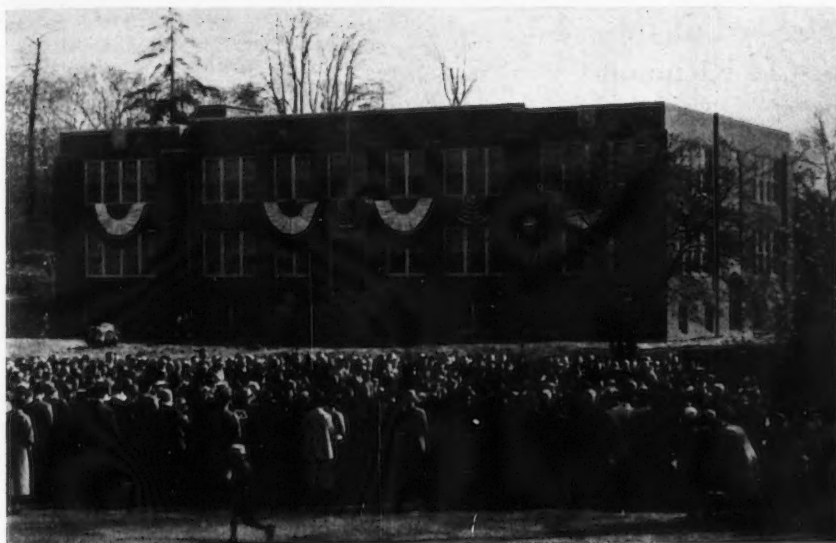
A SELF-INSPECTION BLANK FOR SCHOOLS

The best preventive of fires is good house-keeping. Every precaution taken to minimize the danger of fire and to provide for safety in case of fire, represents progress in safeguarding the lives of children and teachers and of protecting school property.



Floor Plans, Staten Island Division of Manhattan College

James W. O'Connor and James F. Delany, Architects.



Dedication of the New Staten Island Division of Manhattan College

Pastors and school principals will find the following self-inspection questionnaire of value in checking parish school buildings periodically. Unquestionably the regular use of such a required system of inspection will save insurance premiums.

Name of School	No. of Stories	No. of Classrooms	Date
1. Are all exit doors equipped with panic locks?			

2. Are these locks tested each week to insure ease of operation?

3. Do they fasten tightly so that additional locks, bolts, or chains are not necessary?

4. Are such additional locks open whenever the building is in use?

5. Are all outside fire escapes free from obstructions and in good working order?

6. Are they used for fire drills?

7. Are the doors from fire escapes kept open during the school hours?

8. Are the doors to fire escapes tested each morning?

9. Is all heating equipment, including flues, pipes, and steamlines (a) in good serviceable condition and well maintained?; (b) properly insulated and separated from combustible material?

10. Is the coal pile inspected periodically for evidence of heating?

11. Are ashes stored so as to touch only concrete, brick, or metal?

12. Are all of the following locations free of accumulations of waste paper, rubbish, old furniture, discarded stage scenery, etc.?

13. What preparation of material is used for cleaning or polishing floors?

14. Is space beneath the stairs free from accumulations or storage?

15. Is sweeping compound kept in tight metal containers?

16. Are only approved self-closing metal cans on 4-in. legs used for storage of oily waste, polishing cloths, etc.?

17. Are approved metal containers with vapor-tight covers used for all inflammable liquids such as kerosene, gasoline, acetone, etc., on premises?

18. Are all such hazardous materials kept in special fireproof rooms?

19. Are classroom cabinets and teachers' closets free of waste paper, oiled dust cloths, and other highly inflammable material?

20. Are project properties constructed of light wood and paper kept away from steam pipes and other sources of fire hazard?

21. Are these project properties flame-proofed?

22. Are waste paper, refuse, rags, etc., kept in metal containers?

23. Are acids stored only in quart bottles or in special acid storerooms?

24. Are premises free from defective electric wiring or equipment?

25. Are only approved extension or portable cords under 6 ft. long used?

26. Are all fuses on lighting or small appliance circuits 15 amp. or less?

27. Are electric pressing irons and glue-pots equipped with signal light and provided with metal stand?

28. Are sufficient fire extinguishers provided on each floor so that not over 100 ft. of travel is required to reach the nearest unit?

29. Are there two soda-acid extinguishers on the high-school stage?

30. Is there at least one extinguisher on the elementary-school stage?

31. Have fabric stage curtains been flame-proofed within the past two years?

32. Have chemical extinguishers been recharged within a year?

33. Is date of recharge shown on the tag attached to the extinguishers?

34. Are boxes for hand extinguishers equipped with tool for breaking glass?

35. Is a large woollen blanket readily available on a hook in cooking room and cafeteria kitchen for use in case the clothing is ignited?

36. Is it folded in pleats for ease in unfolding?

37. Are the corridors free from chairs, except when used by cadet or monitor?

38. Are there at least two means of egress from each floor of the building?

39. Are these located so that the distance measured along the line of travel does not exceed 125 ft. from the door of any classroom?

40. Are all windows free from heavy screens or bars?

41. Do all exit doors open out?

42. How many interior stairways are enclosed? Are doors to these of the self-closing

type, equipped with fusible links?

43. Are windows, within 10 ft. of fire escapes, glazed with wire glass?

44. Are manual-training, domestic-science, other laboratories, and cafeterias so located that fire in one will not cut off exit from the building?

45. Is a smokeproof projection booth, built of incombustible material, vented from the outside, provided for the motion-picture machine?

46. Are the heating-plant and fuel-supply rooms cut off from the main corridors by fire-resistive walls, ceilings, and doors?

47. Are fire doors kept unobstructed and free to close upon fusing of the fusible link?

48. Are fan rooms kept clean and free from all kinds of material?

49. Are plenum chambers free from storage of lumber, paper, etc.?

50. Where is the main shut-off valve from the gas supply? Is it accessible, and can the gas be shut off in case of fire?

51. With all gas shut off and the main gas valve open, does the meter show no loss during a 60-minute test?

52. Are provisions made for sounding an alarm of fire from any floor?

53. Is sounding device plainly marked and accessible? Is the alarm audible in every room?

54. How often are fire drills held? What is the average time of exit?

55. Where is the nearest city fire-alarm box? How far?

56. Considering the construction of the building, is there any known means of fire prevention which is not daily observed?

57. Have you observed any hazards not covered in this inspection blank?

58. What practices on the part of workmen in the building are contrary to good fire-prevention or safety rules?

59. Was the principal with you when the inspection was made? If not, why not?

60. Have you any remarks?

Catholic Library Meeting

The librarian is not a "watcher of books" as were the medieval custodians, but a "purveyor of books, an apostle of God's written word," said Rt. Rev. Abbot Martin Veth, O.S.B., of St. Benedict's Abbey, Atchison, Kans., at the recent regional conference of the Catholic Library Association at Mt. St. Scholastica College, Atchison, Kans.

Rev. Colman J. Farrell, O.S.B., president of the Catholic Library Association, explained the Association's new plan of organization. He reported progress on the *Catholic Periodical Index* and expressed the hope for a current quarterly index. He announced the appointment of Sister M. Reparata, O.P., of Rosary College, as editor of the *Catholic Library World*.

The Catholic Library Association has been invited by the American Library Association to hold an annual meeting in conjunction with the latter's convention at Kansas City, Mo., June 13 to 18.

Permanent headquarters of the Catholic Library Association are to be established at the University of Notre Dame. Office and file space will be provided by Notre Dame.

Good old Noah Webster has been called "The Schoolmaster of the Republic," and apparently his pedagogical instinct got the better of him in writing the definition of "stove" in his *American Dictionary of the English Language*, (1828), for after defining it as "a small box with an iron pan, used for holding coals to warm the feet," he adds austere, "It is a bad practice for young persons to accustom themselves to sit with a warm stove under the feet."

Rural Education Stressed at the Rural Life Conference in Richmond

Frank Bruce

CATHOLIC educators will be interested in two important actions taken by the National Catholic Rural Life Conference which met for its annual convention at Richmond, Virginia, November 7 to 10, 1937. The Conference which found itself engaged in a missionary enterprise to a typical Southern situation, decided, first, to broaden and deepen the scope and activity of its Committee on Education. Second, the Board of Directors was asked to permit the Committee on Education to take in the Departments of Education of Catholic universities and colleges and to add practical classroom teachers to its membership.

The importance of Catholic schools in rural areas was argued by the Rev. Geo. Johnson of the Catholic University who urged that "federal money should follow the child. The Catholic school has a definite contribution to make to the education of the child. If all people are taxed, then all children should participate. Catholic schools in rural districts are good schools—often superior to public schools." Dr. Johnson's address defined for the Conference the interest of the Church in the rural-education problem both in the field of religious instruction and in the development of a rural culture based on sound principles of education and life.

Schools Make Exhibits

The parochial schools of the Diocese of Richmond prepared a number of very interesting exhibits for the convention. The Rev. Francis J. Byrne, diocesan superintendent of schools, described in a valuable paper the problems and policies in Catholic-school work in the South. That the effort was practically all of the missionary type and that the sacrifices of pastors and Sisters were the present solution to the problems was emphasized.

Possibly the most interesting statement of the convention affecting the parochial schools came out of the address by Dr. O. E. Baker, senior agricultural examiner of the U. S. Department of Agriculture. In his discussion of the problem of population trends, Dr. Baker showed that the population growth is slowing up at a rate which means an absolute decline after 1950-1960.

Educators who are not aware that enrollments in the primary grades of public schools are showing serious losses may be shocked to learn that enrollments in primary grades in Catholic schools are showing similar alarming decreases. The constant reduction in the birth rate due to the conscious limitation of families is the cause of the situation, and "only the philosophy believed in by your religion will change the outlook" said Dr. Baker. Dr. Baker emphasized the fact that the birth rate in cities is showing the greatest decline, and the South is supplying the largest population increases to offset the losses in urban and more densely populated rural sections of the country.

Catechetics Goes Forward

The convention heard several papers on the teaching of religion in the rural areas. While steady progress is being made in the South, the tremendous territory to be covered and small groups of Catholics to be served

involve almost insuperable difficulties for teachers and Church authorities.

Among the smaller conference groups at Richmond, the thought was expressed that the Conference should shortly begin the study of teaching methods adapted to rural religion classes. Like the Confraternity of Christian Doctrine, the Conference has reached that interesting point where small groups of specialists are reaching out for better methods of procedure. A variety of seminary and university groups are ready to be drawn into the work, and this promises important developments for education.

The keynote address by Rt. Rev. Monsignor Fulton J. Sheen, on Monday evening, was received with acclaim. The address was an eloquent plea for spreading in the rural areas of the Catholic philosophy of life and for assuming an affirmative attitude in the practice of religion. Where in the rural areas, without the help of the parochial school, our point of view is at times lost, Msgr. Sheen's appeal demonstrated that the Church is reaching into the highways and byways through the radio.

The Agrarian Program

In setting forth a "Catholic Agrarian Program," the Conference declared that unless the agrarian problem "finds an adequate and immediate solution, the depopulation of our rural parishes will continue, with the twofold effect of draining the lifeblood from the Church in the United States and of hastening the disruption of our national existence."

The following proposals were made for a future agrarian program:

Abolition of land incorporation; rescue of family farms from commercialization; the operation of farms as family units and the fee-simple family basis ownership of land; application of scientific technique to farm operation; investment of money by individuals in long-term loans to farmers; the Christian co-operative; abolition of rural proletarianism; the development of rural social leadership; development of a program of rural Church expansion; provision of responsibly distributed ownership of land to Negroes as well as other racial groups, and the promotion of rural charity.

The 1938 convention will be held in Indianapolis. Most Rev. Edwin V. O'Hara, bishop of Great Falls, Montana, was re-elected honorary president. Rev. Luigi Ligutti of Granger, Iowa, was elected president; Rev. Felix N. Pitt of Louisville, first vice-president; Rev. Joseph Ostdiek, diocesan superintendent of schools of Omaha, recording secretary; Rev. James A. Byrnes of St. Paul, executive secretary.



Attendance Survey

The 1935-36 biennial survey of Catholic colleges and schools by the department of education of the N.C.W.C. is nearly ready for publication according to a recent statement by Bishop Peterson. The report will show that 2,102,889 pupils attend Catholic elementary schools. This was 56,763 or 2.6 per cent less than in 1934. There were 284,736 enrolled in Catholic high schools, an increase of 12,950 or about 5 per cent. Catholic colleges showed a new record enrollment of 128,423.

THE SELECTION OF TEXTBOOKS

Pastors and principals of parochial schools are frequently puzzled in the selection of textbooks to decide between two or three attractive works which are offered. The following rating form provides a simple means of checking a number of commonly overlooked details. The form here given is general and should be supplemented by the use of a similar rating form adapted specifically to the type of book under consideration:

Rating Form

Characteristic	Perfect Rating
I. Mechanical Makeup: General Appearance, Exterior, Interior and Usableness	150
A. Bookmaker's technique	75
1. Is the color attractive?	
2. Is the binding durable, flexible in opening?	
3. Is the paper white, without gloss, with the texture so that neither print nor roughness shows through from the other side?	
4. Is the ink deep black?	
5. Is the type easily read?	
6. Are the margins of suitable width?	
B. Appeals to visual emphasis	150
1. Are the chapter titles, section and topic captions clear, brief, vivid, informative?	
2. Is the book divided according to types or chronology?	
3. Are the illustrations, diagrams, outlines, charts, graphs, or maps vitalizing, vivid, accurate, appropriate, and sufficient in number?	
C. Miscellaneous	75
1. Is the detailed table of contents organized on the basis of some plan that allows easy and quick reference to text material?	
2. Is the index accurate, well organized, and sufficiently detailed so that items may be easily and quickly located?	
II. Content	700
A. Organization of subject matter ..	350
1. Is it so organized as to meet the objectives of our course of study?	
2. Is there an abundance of material from which selection may be made to meet the needs, capacities, and experiences of individuals and differentiated groups?	
3. Does it provide for both pleasure and study?	
4. Are there abundant study guides, thought questions, and further outlines and suggestions whereby better work may be done by the teacher with much less expenditure of time and energy?	
B. Manner of presentation	350
1. Is it so presented as to stimulate interest?	
2. Is it so presented as to stimulate pupil activity?	
3. Is it presented on the high-school level?	
4. Is there an intensive treatment of a few main topics	

rather than encyclopedia treatment of many?

5. Is the arrangement of material cumulative in effect and yet independent enough to permit the omission of parts?
6. Where references are given are they annotated, evaluated, adapted to pupils?
7. If there are summaries and reviews at the end of each unit, are they pointed and thought-provoking?
8. Are there definite and varied study helps?

III. General Considerations 150

- A. Is the information in the book accurate and reliable?
- B. Do the training and educational experiences of the authors qualify them as authorities?
- C. Has the book had any recognition?
- D. Does the reputation of the publisher assure a dependable text?
- E. Is the copyright of recent date?
- F. Are workbooks, tests, and manuals offered?

CATHOLIC TEACHERS MEET

The Catholic Teachers Association of the Diocese of Brooklyn held its first annual meeting, November 13, 1937. Most Rev. Thomas E. Molloy, bishop of Brooklyn, is honorary president of the Association. Rt. Rev. Timothy A. Hickey is moderator. Miss Marguerite E. McGuire is president. Miss Catherine P. V. Newman is secretary and headquarters are at No. 1 Prospect Park West, Brooklyn. The members are Catholic lay teachers, most of whom are teaching in public schools.

Discussions at the meeting were grouped into four sections: Mental Hygiene, Adolescence, Catechetical Work, and Catholic Philosophy in Literature, Art, Drama. Distinguished educators presented addresses in these departments. Comments on the addresses were made by a previously appointed committee.

A valuable feature of the meeting was an exhibit of books by a number of Catholic publishers.

HEALTH RULES FOR STUDENTS

Students in high school and college need special warning in regard to health precautions during the winter. Good health aids study, reduces temptations to sin, and puts zest in life. The following suggestions are offered in a copy of the daily *Religious Bulletin* of the University of Notre Dame.

Wear a hat or a cap, these blustery days, and keep your feet dry. Thus you'll help prevent sinus trouble, colds, and rheumatism.

If you suffer from a sore throat, or if you're bothered by any kind of skin irritation, see the doctor at once.

Don't doctor yourself for cramps or for any kind of pains in your abdomen. Above all, don't take a laxative. See the doctor immediately.

Get outdoors to exercise in the fresh air and sunshine (if any) two hours a day. Work eight hours a day. Have a good time at both work and play.

Keep your room well ventilated especially while you are asleep. Sleep at least eight hours a night.

Eat plenty—but don't overeat—of wholesome, nutritious food.

Drink plenty of water every day.

Joyce Kilmer Memorial Library Dedicated at Campion High School

Campion, the noted Jesuit high school, at Prairie du Chien, Wis., on the Feast of Christ the King, was the scene of a notable event—the dedication of the Joyce Kilmer Memorial Library.

Joyce Kilmer and Father James J. Daly, S.J., were close friends. During Father Daly's stay at Campion, he and Joyce Kilmer carried on a regular correspondence. As a result of his visits to Campion, Joyce Kilmer developed a love for this school of which he wished to be considered an adopted alumnus. His last public address before he left for the war in which he lost his life was the commencement address at Campion, June 15, 1917. He called his address "The Courage of Enlightenment."

Among the treasures in the new library are the Kilmer Memorial Plaque, picture of Blessed Edmund Campion, picture of Joyce Kilmer, bust of the Blessed Virgin, bust of Father Marquette (who discovered the Mississippi at Prairie du Chien), Kilmer Display Case (containing many mementos of the poet), and the Display Case of Rare Books.

The Memorial Library was financed by a modest legacy which the late Father Claude Pernin, S.J., received from his mother. Father Pernin, a talented English scholar, was also a special friend of Joyce Kilmer.

Among the guests at the dedication were two of Joyce Kilmer's children, Deborah Kilmer (now Sister Michael, O.S.B.) and Christopher Kilmer,

aged 20, the youngest. The dedication was made by Most Rev. William R. Griffin, auxiliary bishop of La Crosse.



Sister M. Michael, O.S.B., daughter and Christopher Kilmer, son of the poet at Entrance of Memorial Library.



Joyce Kilmer Memorial Library at Campion (Interior). Bishop Griffin of La Crosse is blessing bust of the Blessed Virgin Mary.

Take care of your eyes. Read and study in good light, shaded or coming from over your shoulder so that it will not shine directly into your eyes.

Don't buy patent medicines. See a reputable physician whenever there is reason.

Take care of your mental health, too.

You want to amount to something, to have a standing among your fellowmen. That's a natural, cardinal craving among men.

If through laziness or lack of intelligent application or because of an undeveloped personality you are poorly estimated by your friends and acquaintances, certain difficulties are bound to result.

You may, for example, try to convince your-

self that the good opinion of your fellows is not worth while and you will begin to be a cynic, disparaging your companions and their works and pomps. Or you may crawl into your shell and keep aloof, spending your time in asocial phantasies and daydreaming trying thus to find your standing and prestige. Or you may begin to think that everybody is unfair and "down" on you.

All of these mental traits are unwholesome flights from reality. They have a single cause: misapplication of energy, or downright laziness. They have a single solution: say good-bye to the lazy streak, go to work and merit the standing among your fellows that deep in your heart you crave.

New Books of Value to Teachers

The Circus Comes to School

By Averil Tibbets. Cloth, octavo, 242 pp., illustrated. \$2.50. A. S. Barnes & Company, New York, N. Y.

The author considers the circus as an educational and recreational endeavor. Both types of school circuses, the activity as well as the fund-raising circus are treated. Direction for execution and for costumes are added. There is wealth of good material in this volume, and teachers who might hesitate to form a complete circus will find much that is suitable for the stage and the playground. —K. J. H.

The Game Way to Sports

By Atwood Reynolds. Cloth, octavo, 210 pp., with diagrams. \$2. A. S. Barnes & Company, New York, N. Y.

In this new book, the author has compiled a series of lead-up games for ten sports most frequently used in schools and colleges. His intention is to teach the elements and skills of these games. The book is especially recommended to directors of playgrounds or groups of boys and girls not old enough to engage in regular sports. —K. J. H.

A Workbook in Health for High School Girls

By Gladys B. Gogle. Paper, quarto, 267 pp. \$1. A. S. Barnes & Company, New York, N. Y.

This is an extensive workbook having the work arranged in units for assignments to suit the needs of girls. Teachers looking for a workbook of the type for class use, might profitably examine this one. —K. J. H.

The Children's Art Book

By Geoffrey Holme. Half cloth, quarto, 95 pp., illustrated. \$2.50. The Studio Publications, Inc. New York and London.

A new and splendid attempt to interest children in art through the scenes and things with which they are familiar. The pictures are well chosen and executed and it may be expected that the accompanying stories not only amuse children, but lead them gradually to the appreciation of art. The type is large and clear, and the book is well made. —K. J. H.

Modern Problems

By Rev. R. G. Bandas. Paper, 172 pp. 40 cents. Loyola University Press, Chicago, Ill.

The diocesan program of study clubs and forums which has been in active existence in the St. Paul archdiocese during the past four years, has rightfully won the admiration of all who have come in contact with it. The promoters, under the direction of the Reverend Doctor Bandas, have understood the value of a strong central organization and of giving the leaders adequate training; they have picked significant topics for study and have placed in the hands of the "students" simple, easily read, and fully convincing statements and explanations of the topics.

The present book consists of nineteen units of study, presented during a semester. The topics range from "religious indifference" to "taxation" and from "movie education" to "interracial justice." Necessarily, there is little continuity between the chapters, and the discussions are intended to present only basic principles taken from ethics and religion. The practical aspects of such subjects as labor unions, taxation, wages, etc., are apparently to be provided by the study-club leader. Each unit is supplemented by a bibliography and a discussion outline.

Think and Live

By Bakewell Morrison, S.J., and Stephen J. Rueve. S.J. Cloth, 190 pp. \$1.70. The Bruce Publishing Company, Milwaukee, Wis.

The authors describe this work as "a presentation of part of Scholastic philosophy, closely thought out yet conversationally written." The descriptive chapter headings are: Thinking; Certainty; Practical Applications; How We Come to Know; Sufficient Reason and Causality; What Is Man?; Evolution; Is God?; The First Cause Is Uncaused; Some Objections Against the Existence of God; Living. Divine revelation is entirely avoided as support for conclusions, since the authors "wish the book to be judged at the bar of reason." The book is an ideal text for a course

in religion to non-Catholic students in Catholic colleges. It will also provide instructive and very interesting reading for any intelligent layman.

Elementary English in Action (Practice Books)

By Bardwell, Mabie, and Tressler. Paper, 80 pp. each. 24 cents each. D. C. Heath and Company, Boston, Mass.

These four workbooks for grades three to six are part of the *English in Action Series* for grades three to twelve, all co-ordinated by J. C. Tressler. The workbooks are designed to accompany the corresponding textbooks in the Series. The elementary workbooks provide information and practice in grammar and composition through activities based on the child's interests.

The Progress Arithmetics

By Boyer, Cheyney, and White. Book A, 178 pp. 48 cents. Book B, 186 pp. 48 cents. The Macmillan Company, New York, N. Y.

These are the first two of a series of combination textbooks and workbooks based upon the experiences in the daily life of the pupil. For example, the problems in Book A deal with such activities as games, toys, the circus, camps, basketball, Boy Scouts. They contain also such social material as buying, gardening, earning and spending, saving money. Much drill material is provided and there are plenty of tests. The latter consist of those keyed to daily work and those of a diagnostic nature.

Booklets Against Communism

Three recent publications of The Queen's Work, St. Louis, Mo., are directed against the spread of Communism in the United States.

Godless Communism, by J. Roger Lyons, S.J., provides eight weekly topics for study-club use; *Communism Our Common Enemy*, by Thomas J. Feeney, S.J., is a similar general discussion of the subject for a four-week, study-club program. At ten cents per copy, these pamphlets leave little to be desired in the way of low cost, interesting, and dependable study material. *Let Freedom Cringe* (paper, 160 pages, 50 cents), by Daniel Lord, S.J., is a novel in Father Lord's most attractive style. It is a story of a war against the types of dictatorship, represented on the one side by Germany, and on the other by Mexico.

Teaching of Arithmetic in the Elementary School

By Robert Lee Morton. Vol. I, Primary Grades. Cloth, 420 pp., illustrated. \$2.40. Silver, Burdett Company, New York, N. Y.

Dr. Morton's former book, published ten years ago, has been a standard work on the teaching of elementary arithmetic. He has now produced an entirely new book, which includes the results of numerous studies, experiments, and discussions which have been made in the past decade.

The book, written in simple, nontechnical language, will be very helpful to active teachers and as a textbook in normal schools. For both these purposes, questions, tests, and references are given at the end of each chapter.

Mathematics and Life

By G. M. Ruch, F. B. Knight, and J. W. Studebaker. Book Two, 512 pp., illustrated. 88 cents. Scott, Foresman and Company, Chicago, Ill.

This is the eighth-grade book of a junior-high-school series built around the mathematics of the home, the community, and the nation. It shows the student, in a very interesting way, how arithmetic, algebra, and geometry are related to business, banking, transportation, communication, taxes, and community planning. The book is also available, with identical content, under the title *Study Arithmetics, Grade Eight*. Teachers and all those who select textbooks will do well to examine these practical modern texts.

Let's Read

By Holland Roberts and Helen Rand. Cloth, 598 pp. \$1.44. Henry Holt & Company, New York, N. Y.

This reader for high schools is made up of very modern selections from the writings of present-day men and women of action. The Catholic teacher will not agree with all of the viewpoints expressed and he will want to omit some of the

titles suggested for additional reading.

Dissertations of the Catholic University

The library of the Catholic University, Washington, D. C., has issued a new price list of doctoral dissertations, which are in print and which may be purchased from the office of the librarian. Books are available in the fields of education, languages, and literary medieval studies, patristic studies, science, canon law, theology, sociology, and social work, economics, architecture, philosophy, psychology, history, and American Church history. It is not generally understood that some of the most valuable products of American Catholic scholarship are made accessible in these theses.

Goode's Base Maps

Edited by Henry M. Leppard. The University of Chicago Press, Chicago, Ill.

This series of outline maps for use in schools of all grades for courses in history, economics, sociology, geography, geology, and many others now totals nearly sixty titles. They are accurate maps with scientific projection and special comparative features.

The Church and the Jews

English version by Rev. Dr. Gregory Feige. Paper, 36 pp. 10 cents. Published by the Committee on National Attitudes of The Catholic Association for International Peace, 1312 Massachusetts Avenue, N.W., Washington, D. C., and printed by the Paulist Press, New York, N. Y. A memorial issued by Catholic European scholars.

Pamphlet Material

Enjoy the Mass and *All the Answers* (about marriage, etc.) are recent pamphlet publications by Father Albert H. Dolan, O.Carm., published for the 10-cent church pamphlet rack by the Carmelite Press, Englewood, N. J.

Christian Doctrine Outlines

Program of Activities for the Confraternity of Christian Doctrine in the Archdiocese of New York has been published in outline form by W. H. Sadlier, Inc., New York. The program includes work with religious-instruction classes for children attending the public elementary schools, and a similar program for students in the public high schools. Finally, work is suggested for adult discussion groups and for parents. The booklet is available through the Catechetical Office of the Confraternity at 501 Madison Avenue, New York, N. Y.

The Practice of Printing

By Ralph W. Polk. Cloth. xvi-300 pp. \$1.80. Manual Arts Press, Peoria, Ill.

In this revision of a textbook which has been widely used during eleven years, the author has wisely refrained from going modern. He has contented himself with substituting several new examples of display composition for old and ineffective setups. A new chapter on photo-offset lithography has been introduced. For beginners, the book offers a solidly correct and amply complete statement of the basic operations of the trade.

The Manhattan Quarterly

Literary magazine, published by students of Manhattan College, New York City. The autumn number contains several good literary articles and book reviews.

Tests on Interesting Facts

The December-January, 1937-38, number of *The Rural Educator* (Aberdeen, South Dakota) contains 24 pages of interesting facts in matching-test form. They deal with civics, history, literature, biography, geography, spelling, arithmetic, etc.

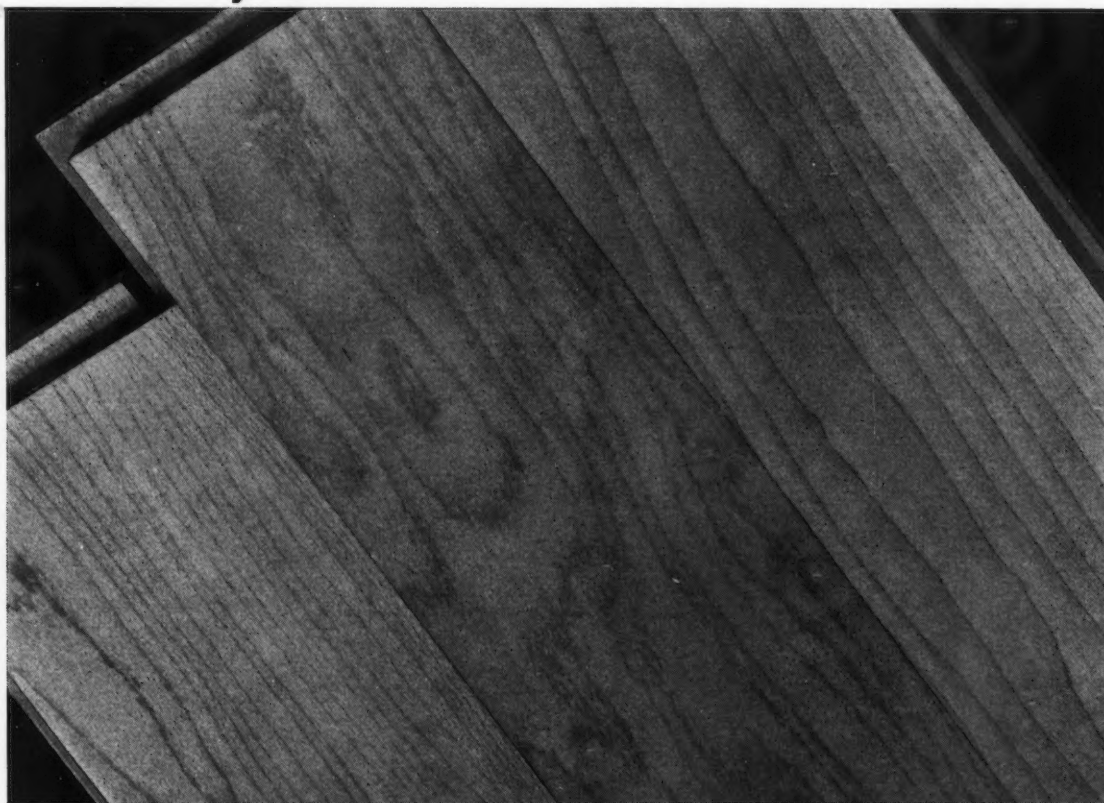
Civics Catechism

The Publications Office of the N.C.W.C., 1312 Massachusetts Ave., N.W., Washington, D. C., has announced the 21st English edition of the *Civics Catechism on the Rights and Duties of American Citizens*. This 72-page booklet has become popular in Catholic grammar and junior high schools and study clubs. Many editions in foreign languages are available for instruction of new citizens.

(Concluded on page 14A)

HARD MAPLE

Tells its Own Story!



This photograph shows MFMA Northern Hard Maple Flooring—2¼" face width

Even in a photograph, you can see the remarkably fine, smooth grain, the toughness and tightness of Hard Maple's fibres. You can almost *feel* the velvet-smoothness of its surface. Your mind's eye will tell you that only the hardest of hardwoods can possess this clear-cut, enduring beauty.

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Northern Hard Maple can be laid in many different

patterns and finished to match any decorative scheme. Combining all these features, it is easy to see why *this* is the most versatile of all flooring materials—why today it is unequalled in meeting the diversified needs of countless factories, mills, bakeries, warehouses, stores, ball-rooms, schools, and homes alike. Before building or remodeling, investigate this superior flooring. Consult your architect about **MFMA*** Northern Hard Maple, available in strips or blocks. It's **MFMA** supervised.

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Catholic Education News

Brother Elzear, F.S.C., Dies

Brother Elzear, F.S.C., former president of the Christian Brothers College, St. Louis, Mo., and of Manhattan College, New York City, died November 28, at St. Louis. Brother Elzear was in his 80th year.

Hundreds of friends visited his remains in the chapel of Christian Brothers College until the hour for the pontifical requiem Mass celebrated by His Excellency Archbishop Glennon at the St. Louis Cathedral. Officers of the Mass were former pupils of Brother Elzear.

Two sisters, Catherine and Elizabeth Kelly of Chicago, survive Brother Elzear.

General News

James Roosevelt, representing the President, on November 5, addressed a vast crowd of students from various Catholic colleges gathered at Loyola University, Chicago. College enrollment in the United States increased 344.2 per cent from 1900 to 1934, while the population increased only 66.6 per cent. Enrollment in 1934 was 833 students per 100,000 of population. A Catholic school of social science for adults is being conducted by the local Confraternity of Christian Doctrine in Troy, N. Y. The Nationalist Government of Spain has issued a decree whereby all poor students and war orphans are relieved of paying tuition in all educational centers. A national observance of the Feast of St. Thomas Aquinas, March 7, 1938, is being arranged by the national headquarters of the Confraternity of St. Thomas, 141 East 65th St., New York City. The Congregation of the Holy Cross (Priests, Brothers, and Sisters) celebrated, during the week of November 7 to 13, the centenary of their foundation. The Promotion of Catholic Literature was featured at the fall meeting of Minnesota-Dakota section of the Catholic Library Association held at St. Joseph's Academy, St. Paul, Minn., on November 26. A campaign to acquire readers for Pope Pius XI's encyclical on Atheistic Communism has been launched in 70 schools in Ohio, Illinois, and Michigan taught by the Sisters, Servants of the Immaculate Heart of Mary. Each student is expected to find several readers. Most Rev. John A. Duffy, bishop of Buffalo, has appointed a priest as counselor to Catholic students at each of two state schools. Rev. Alexander P. Schorsch, C.M., dean of the graduate school of De Paul University, Chicago, and Sister M. Dolores Schorsch, O.S.B., have just completed a new course for the teaching of religion in the grades. The course centers about the person of Christ. A school of social science for women has been organized by St. Ignatius parish in New York City. A similar school for men, known as the Xavier School has been in operation for some time. The Life of Theodore Ryken, founder of the Xaverian Brothers, in a radio script prepared by the students of Mt. St. Joseph's College was recently broadcast over Station WCBM at Baltimore. It was presented by the Baltimore Scholastic Legion of Decency. The third diocesan institute and demonstration in teaching religion was held in Des Moines, Ia., November 11 and 12 and in Council Bluffs on November 14. Sessions were directed by Rev. Lester V. Lyons, diocesan superintendent. The fourth National Catechetical Congress will be held in Hartford, Conn., in the fall of 1938. The organization of a Catholic college art association was the object of a meeting of delegates from 20 schools at St. Mary's-of-the-Woods College (Indiana) last October. The organization will publish a quarterly on Christian social art. Katherine Brégy noted poet and literary critic has been elected president of the Catholic Poetry Society of America. The City of Detroit celebrated on November 22 the 170th anniversary of the death of Father Richard, "the second founder of the city." Father Richard was the only priest who served in the United States Congress.

Personal News

BROTHER JOHN FIDELIS, C.F.X., formerly superintendent of St. Mary's Industrial School, has been appointed secretary to Very Rev. Brother Ambrose, C.F.X., superior general of the Xaverian Brothers, at Bruges, Belgium. REV. EDWARD B. ROONEY, S.J., has been appointed secretary general of studies for all Jesuit universities and colleges in the United States. VERY REV. FRANCIS A. O'MALLEY, S.J., formerly pastor of the Church of the Jesu, Philadelphia, has been named president of Canisius College, Buffalo, N. Y. REV. ARTHUR LANDRAFF, a well-known European authority on the history of dogma and pre-Scholastic theology, has been appointed professor of dogmatic theology and patrology at the Catholic University of America. REV. FERDINAND G. LEVEL, O.P., of Providence College, Providence, R. I., has been awarded the Cross of the French Legion of Honor for services in the war and for activities in teaching, lecturing, and serving France in foreign lands. REV. HUBERT NEWELL, diocesan superintendent of schools of the diocese of Denver, has been appointed the Colorado Catholic-school representative on the executive board of the North Central Association of Colleges and Secondary Schools. DR. GEORGE HERMANN DERRY has been appointed director of the new department of social education conducted by the Knights of Columbus. DR. EDWARD A. FITZPATRICK, dean of the graduate school of Marquette University and president of Mt. Mary College, Milwaukee, has been elected president of the Association of Presidents and Deans of Wisconsin Colleges. BROTHER FRANCIS A. LAEHR, S.M., recently celebrated his 80th birthday at Chaminade High School, Dayton, Ohio, where he is librarian. In 1933 he commemorated his diamond jubilee (60 years) in religion. BROTHER MARTINIAN, S.C., president of St. Aloysius College, New Orleans, has been appointed superior of the Brothers of the Sacred Heart of the United States province. DR. F. A. VARRELMAN, of Columbia University and the New York Botanical Gardens, is now a member of the biological staff of De Paul University, Chicago. He recently conducted a survey of European botanical gardens under the auspices of the United States Government. SISTER M. ALOYSIUS, of the Order of Mercy recently celebrated her golden jubilee at Oklahoma City. She taught in the first school in Oklahoma City, when only six of the one hundred pupils were Catholics. RT. REV. MSGR. JOSEPH L. O'BRIEN, rector of Bishop England High School and pastor of St. Patrick's Church at Charleston, S. C., celebrated his silver jubilee on October 27. He received on the occasion the Apostolic Blessing of Pope Pius and a letter of congratulations from President Roosevelt. SISTER MARY REPARATA, O.P., director of the library school at Rosary College, River Forest, Ill., has been appointed editor of the *Catholic Library World*. REV. BROTHER FRANCIS BORGIA, F.M.S., assistant general of the Marist Brothers is making a canonical visitation of the schools and religious houses of his order in the archdioceses of Boston and New York and in the dioceses of Manchester, Savannah, and Wheeling. Brother Francis says that about 120 of his Spanish Brothers have been murdered. The 800 Brothers in General Franco's territory are conducting crowded schools. About 100 Mexican Brothers have sought refuge in Cuba. REV. LUIGI LIGUTTI, of Granger, Ia., is now president of the Catholic Rural Life Conference. Several years ago Father Ligutti organized a subsistence homestead colony in his parish; he also has a parish school which is making a real effort to be a rural school. MOST REV. EDWARD MOONEY, archbishop of Detroit, and MOST REV. MAURICE F. McAULIFFE, bishop of Hartford, have been elected to the board of trustees of the Catholic University of America. REV. CARL H. MEINBERG has been appointed president of St. Ambrose College, Davenport, Ia. He succeeds RT. REV. MARTIN J. CONE, who has been appointed vicar-general of the diocese and pastor of Sacred Heart Cathedral. REV. HERMANN HENVERS, S.J., has been appointed rector of the Catholic University of Tokyo, suc-

ceeding REV. HERMAN HOFFMANN who died last spring. REV. MICHAEL J. AHERN, S.J., of Weston College, Weston, Mass., has been chosen chairman of the Northwestern section of the American Chemical Society. BROTHER MARIE VICTORIN, a noted botanist, has been elected president of the French Canadian Association for the Advancement of Science.

Public School Relations

The state supreme court of New York has decided that the law granting transportation facilities to parochial-school pupils is constitutional—it is not an aid to the school, but a convenience to the pupils. Bishop Ernest M. Stires of the Protestant Episcopal Diocese of Long Island, recently told a convention of Baptist ministers that religion in the public schools is urgently needed to lessen juvenile delinquency. Bishop John B. Peterson, chairman of the N.C.W.C. department of education, recently said: "The case for [public] support [for Catholic schools] . . . is based on fundamental principles of justice and right reason." The New Orleans board of health has begun a program in parochial schools in addition to vaccination and immunization. An eye, ear, nose, and throat specialist, an oculist, and a general physician have been assigned to the work. St. Francis College, Brooklyn, N. Y., is one of the two Catholic institutions represented on the Special Committee on the New York State Constitution.

Universities and Colleges

The Catholic University of America is preparing to commemorate its fiftieth anniversary in 1939. Pope Leo XIII approved its Constitutions in 1889. Pope Pius XI, on the Feast of St. Thomas Aquinas in 1937 approved its new Constitutions. The Holy Father has issued an apostolic letter to the Hierarchy directing special attention to the annual collections for the University in view of the coming jubilee. The University of Notre Dame has added to its faculty the French writer and literary critic, Dr. Charles Du Bos. St. Viator College, Bourbonnais, Ill., has seen three of its alumni appointed chaplains to the National American Legion. They are: Rev. Joseph M. Lonergan, Rev. Harris A. Darche, and Rev. Francis J. Lawler. Fordham University, in its new arrangement for study of child psychology, has a control group of ten children from three to five years old. Incarnate Word College, San Antonio, Tex., sent two faculty members to Oxford University, England, for summer school last summer. They are, Sister M. Helena, Ph.D., and Sister Michael Edward, Ph.D. St. Ambrose College, Davenport, Ia., is one of 39 colleges and universities granting scholarships to C.C.C. enrollees. The College of St. Thomas, St. Paul, Minn., has added to its faculty Dr. Theodor Braner, who until 1934 was professor of economics at the University of Cologne, Germany. St. Patrick's College, Maynooth, Ireland has established a chair of Catholic sociology and Catholic Action. St. Joseph's College, Collegeville, Ind., has opened a new residence hall accommodating 88 students and six priests and Brothers of the Congregation of the Most Precious Blood. St. Mary's University, San Antonio, Tex., as a result of new objective tests in religion has classified its students into five groups for religion classes; namely, elementary religion, advanced general religion, leadership in religion, apologetics, and life problems. Rev. Alfred Schnepf, S.M., professor of education at St. Mary's, is author of the tests. Xavier University, New Orleans, recently dedicated a fine new library building. At Yale University ground was broken recently for the St. Thomas More House, Catholic chapel and center. Mundelein College, Chicago, has a student broadcasting forum. Boston College recently opened a valuable exhibit relating to Francis Thompson. St. Catherine Junior College (Kentucky) ranked first among the junior colleges participating in a testing program. At New Rochelle College (N. Y.) the new \$400,000 library building has been dedicated to the late Rev. Mother Irene Gill, foundress of the school.

(Continued on page 13A)



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So look for the maid from Sextontown
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has been tremendously im-
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a vital respect, much remains
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air into the rooms—but only
good posture, encouraged by
posturally correct seats, gets it
into the child.



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quate light—but the position
of the child in relation to the
light and to his book is what
minimizes eyestrain.

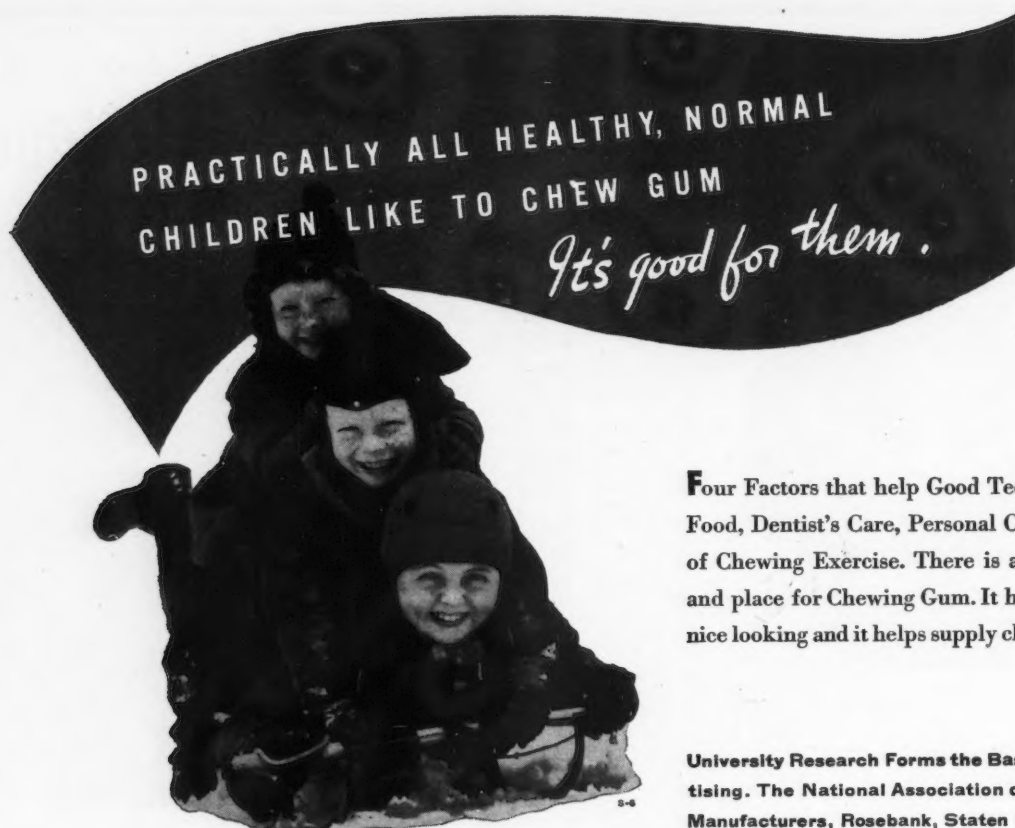
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NEW BOOKS

(Concluded from page 30)

New Comprehensive Standard School Dictionary
Ed. by Frank H. Vizetelly and Charles H. Funk. Cloth, 1,022 pp., octavo, illustrated. \$1.32 to schools 99 cents). Funk & Wagnalls Company, New York City, 1938.

The problem of making a dictionary simple enough for the grade school and comprehensive and scholarly enough for the high school and the general reader is solved in this instance by grading the definition of each word to the comprehension of the reader at the age when he will need that particular word.

The definitions are clear and accurate. More than 50,000 words are included; the choice of this vocabulary was based on frequency of occurrence in children's reading. All words are arranged in one vocabulary. The type is large and clear, the words defined being printed in boldface type.

The use of the German double hyphen to separate the component parts of compound words is commendable for clearness in distinguishing such division from division into syllables, which are made by the ordinary single hyphen. However, we think that the editors would have scored a greater triumph had they reversed the method using the double hyphen for syllabification and the single hyphen for compounding where it is to be used in ordinary printed matter outside of the dictionary.

We might add here that we don't like the tendency to the unnecessary use of the hyphen. It is not necessary to hyphenate such expressions as *fire escape*, *knitting needle*, and *printing press* (terms printed with a hyphen in the introduction to this dictionary). The first element of such expressions may properly be considered as performing the duty of an adjective. It would seem more logical to restrict the hyphen, in general, to use with two words both of which must be considered as nouns; e.g., *Alsace-Lorraine*; and with two or more words as forming one adjective

element before a noun; e.g., a sky-blue tint.

We are strongly inclined also to object to the use of the Revised Scientific Alphabet in respelling for pronunciation in a dictionary intended, as this one is, for grade-school and high-school use. The system of diacritical marks in common use in dictionaries and in textbooks is sufficient. If every teacher would check herself to make sure that she can produce accurately the sounds indicated by these marks and then made sure that her pupils are thoroughly familiar with them much would be gained toward the elimination of careless pronunciation. Fortunately, the common system of diacritical marking is used as the second key in this dictionary. But, we think that the use of two keys is an unnecessary confusion to the young person using the dictionary.

The *New Comprehensive Standard School Dictionary* is a model of book making. The paper is excellent; the type arrangement is clear; good half-tone illustrations are used with profusion; there are many full-page colored illustrations; the binding is strong and flexible; and the price is remarkably low. —E. W. Reading.

Intermediate Zoology

By A. Rondano, S.J. Cloth, 329 pp. Basel Mission Book Depot, Mangalore, S.K., South India.

Father Rondano has compiled this book to help the student of natural science to prepare for the examinations in the elements of zoology required for admission to Madras University. Basic differences between living and nonliving beings and between animals and plants are explained. A careful elementary study of the rabbit, frog, butterfly, cockroach, earthworm, paramecium, amoeba, etc., is outlined. The various theories of evolution are briefly analyzed and conclusions drawn. Appendices contain a glossary, reproduction of examination papers, a bibliography, and an index.

Political Theories and Forms

Book III of the Social Problem Series. Paper, 101 pp. 30 cents. Compiled and published by St. John's Abbey, Collegeville, Minn.

A manual for study clubs, dealing with the Christian ideas about the state—foundation, purpose, limits of government. The book is sponsored by the Minnesota branch of the Central Verein, the Catholic-Action Program of the Diocese of St. Cloud, and the Young People's Social Guild of the Archdiocese of St. Paul.

Could You Explain Catholic Practices?

By Rev. Charles J. Mullaly, S.J. 186 pp.; illustrated, 25 cents. Apostleship of Prayer Press, New York, N. Y.

The numerous subjects treated of and the simplicity of explanation make this handy booklet an excellent source of ready information for the Catholic who wishes to answer correctly questions on the externals of the Church. While it is not extensive yet it gives essential information and is equipped with an index for speedy reference.

Reporting Current Income and Expenditures

Prepared by A. Robert Seass. Bulletin No. 10, August, 1937, of the Financial Advisory Service, American Council on Education Studies, 744 Jackson Place, Washington, D. C.

This study, one of a series on financial service, of the American Council of Education, deals with the preparation of the statement of current income and current expenditures in such a way as to give maximum aid to those having an administrative or general interest in the operations of the institution. Many educational institutions will be glad to use the statements as models.

A Plan for Individual Instruction

By John P. Weisensee, Superintendent of Schools, Onawa, Ia. 42 pp., mimeographed and bound.

An explanation of the author's plan for combined individual and group instruction under any of the standard schemes of school organization. The final chapters, written by coworkers, consist of accounts of how the plan has worked with classes in high school mathematics and science and various grade-school subjects or classes.

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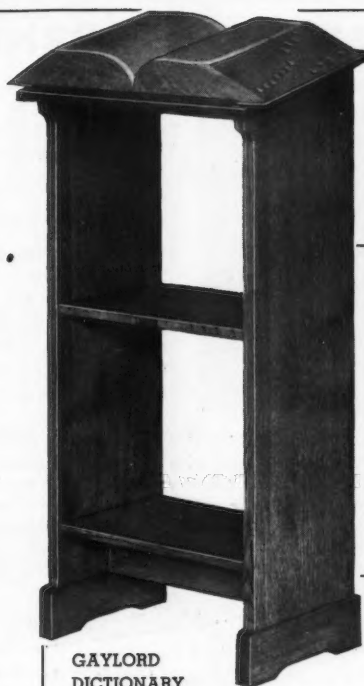
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(Continued from page 10A)

High Schools

¶ A Catholic High School for Negroes has been inaugurated by Rev. James Preuss, S.J., pastor of St. Benedict's Church in Omaha, Nebr. ¶ Loyola High School, Baltimore, sponsors a yearly oratorical contest for parochial schools. The subject of the speeches this year is the Catholic Press. ¶ At St. Mel High School, Chicago, Church, Government, and American Legion officials participated in the recent dedication of a new flag and flagpole. The school has an R.O.T.C. corps. ¶ The alumni of De La Salle High School, Chicago, recently commemorated the 25th anniversary of the death of Brother Adjutor, F.S.C., who founded the school in 1887.

Lectures and Addresses

¶ "The Personality of the Saints" is the first of a series of monthly lectures on Psychology and Personality being delivered by Brother Leo, F.S.C., at San Francisco. ¶ Catholic Post-Graduate Training was the subject of an address by Dr. Geo. Sperti at the meeting of the Catholic Colleges of Michigan. ¶ The History of Catholicism is the subject of a series of lectures being given by Professor Wm. H. Russell, of the Catholic University of America. The lectures are part of the series of the Baltimore Round Table of the National Conference of Jews and Christians. ¶ The Absolute Standard, which requires maximum ability and study from student and teacher, was the subject of an address by Rev. Dr. W. L. Newton of Our Lady of the Lake Seminary at the education-week assembly at the Ursuline College, Cleveland, Ohio. ¶ "World Communism Today" was the subject of a recent lecture by Rev. Dr. Edmund A. Walsh, S.J., vice-president of Georgetown University. For the past 12 years he has delivered an annual course of lectures on Russia. ¶ "The Role of Catholic Women in Modern Society" was the subject of an address by Dr. E. A. Fitzgerald of Columbia College, Dubuque, Ia., at All College

Day at Mt. Mary College, Milwaukee, Wis. ¶ Arnold Lunn lectured at Rosary College, River Forest, Ill., October 25, on "The Spanish Issue." ¶ Adult education is the best preventive of dictatorship, said Rev. Dr. M. M. Coady of Xavier University, Antigonish, N. S., in a recent address. ¶ "Troubled Europe" and "The Spanish Problem" were two lectures by Arnold Lunn at Santa Clara Academy, Sinsinawa, Wis., on October 30. ¶ "Communism and Religion" and "Communism and the State" were the subjects of two recent sessions of the Lovola Forum in Baltimore conducted by Rev. L. Kent Patterson, S.J.

Coming Conventions

¶ December 30 to January 1. National Council of Geography Teachers, at Ann Arbor, Mich. Floyd F. Cunningham, Florence, Ala., secretary. ¶ January 8. Massachusetts High School Principals' Association, at Boston. William D. Sprague, Melrose High School, Melrose, secretary. ¶ January 18-19. Nebraska Association of School Boards and School Executives, at Norfolk. E. J. Overing, Red Cloud, secretary. ¶ January 20-21. Association of American Colleges, at Chicago. Ill. Guy E. Snively, 19 West 44th Street, New York, N. Y., secretary. ¶ February 1. Association of School Board Secretaries of Pennsylvania, at Harrisburg. Mary E. Robbins, 341 Market Street, Sunbury, secretary. ¶ February 2-3. Pennsylvania State School Directors' Association, at Harrisburg. Preston O. Van Ness, P. O. Box 82, Camp Hill, secretary. ¶ February 2-4. Minnesota State School Board Association, at Minneapolis. John E. Palmer, 613 East Vernon Avenue, Fergus Falls, secretary. ¶ February 10-12. Oklahoma State Teachers' Association, at Oklahoma City. C. M. Howell, 326 Key Building, Oklahoma City, secretary. ¶ February 10-12. Oklahoma Vocational Education Association, at Oklahoma City. H. F. Rusch Central High School, Oklahoma City, secretary. ¶ February 11-12. Southern Wisconsin Teachers' Association, at Madison. R. L. Liebenberg, Central High School,

Madison, secretary. ¶ February 17-19. International Council for Exceptional Children, at Buffalo, N. Y. Dorothy E. Norris, Board of Education, Assistant Supervisor, Major Work Class, Cleveland, Ohio, secretary. ¶ February 21-22. Washington State School Directors' Association, at Yakima. Mrs. Walter J. Rue, Manette, R. 1, secretary. ¶ February 21-24. National School Supplies and Equipment Association, at Chicago, Ill. J. W. McClinton, Room 312, Palmer House, Chicago, secretary. ¶ February 23-26. American Council of Guidance and Personnel Associations, at Atlantic City, N. J. Sarah G. Blanding, Dean of Women, University of Kentucky, Lexington, secretary. ¶ February 23-26. National Association of Deans of Women, at Atlantic City, N. J. Kathryn G. Heath, 1201 Sixteenth Street, N.W., Washington, D. C., secretary. ¶ February 23-26. National Vocational Guidance Association, at Atlantic City, N. J. Dr. Fred C. Smith, Dean, University of Tennessee, Knoxville, secretary. ¶ February 26. National Advisory Council on School Building Problems, at Atlantic City, N. J. Alice Barrons, United States Office of Education, Hurley-Wright Building, Washington, D. C., secretary. ¶ February 26 to March 2. American Education Research Association, at Atlantic City, N. J. William G. Carr, 1201 Sixteenth Street, N.W., Washington, D. C., secretary. ¶ February 26 to March 3. American Association of School Administrators, at Atlantic City, N. J. S. D. Shankland, 1201 Sixteenth Street, N.W., Washington, D. C., secretary. ¶ February 26 to March 3. National Association of Secondary School Principals, at Atlantic City, N. J. H. V. Church, 5835 Kimbark Avenue, Chicago, Ill., secretary.

"Set" has more meanings than any other verb in the English language. Webster's New International Dictionary, Second Edition, lists 81 transitive and 24 intransitive senses under this verb.

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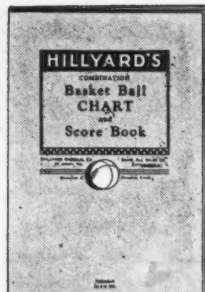


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STUDENT AWARDS PLAN

The Business Education World, edited by Dr. John Robert Gregg, has a system of awards to commercial students for outstanding classwork. Teachers are invited to write for a copy of the rules and a free specimen of the current project. Address: *The Business Education World*, 270 Mathson Ave., New York City.

CATHOLIC BOOKMAN

The Catholic Bookman, a new international Catholic monthly library and book trade journal, began publication in September, 1937. Each issue contains a Catholic magazine index and a Catholic book index, besides articles of special interest regarding books and libraries; and also biographies and bibliographies. The book index aims to become a complete list of all books by Catholic authors or of particular interest to Catholics. The subscription price is \$2.75 per year. The publishers are Walter Romig & Co., 14 National Bank Bldg., Detroit, Mich. These publishers also issue *The American Catholic Who's Who* and *The Catholic Periodical Index*.

SUPERINTENDENTS MEET

The department of superintendents of the National Catholic Educational Association held its twentieth semiannual meeting at the Catholic University, Washington, D. C., Nov. 11 and 12, 1937.

Dr. Homer P. Rainey, director of the American Youth Commission, discussed "The Future of Secondary Education." Only 60 to 65 per cent of high-school students, he said, are fitted for the kind of training given by the average high school. He remarked in answer to a question that Catholic schools were in a rather fortunate position according to the trend of the times in not being compelled to prepare students for specific occupations. That can be left till after graduation if the student receives training suited to the general type of vocation he expects to follow.

Rev. George Johnson discussed "The Education of Youth, a National Concern." From the National Youth Administration, he said \$1,200,000 has gone into Catholic colleges through direct aid to the students. Federal assistance to education, he seems to think is more or less necessary. For example, he said, in South Carolina 190 per cent of the taxable property income necessary for schools could not support the educational program at the low rate of \$50 per child.

NEW JOB PLAN

Fordham University has inaugurated a system by which students, as early as their second year will be "pointed" toward a specific job. According to an announcement by Rev. Robert I. Gannon, S.J., president, this is "the most significant development during my administration." Professor Dwight F. Bracken formerly assistant dean of men at the University of Illinois, is in charge of the new placement bureau.

Father Gannon said that while no manufacturer would sell a \$7,000 airplane or other article without a complete servicing, yet colleges are sending out graduates, who cost that much, and then forgetting them.

The idea of the new system is to give personal service—to help place the graduate wisely and then to follow up. The youth may prove unsuited to his first position, but may be a 100-per-cent success in another position.

AN EDUCATIONAL EXPERIMENT

Harvard University is conducting a noteworthy educational project called the "Undergraduate Faculty Association." This organization has persuaded a large number of Harvard students to act as volunteer teachers to boys of their own age who are unable to attend college. The student teacher is expected to go over his college lecture and reading notes with his pupil. The project is conducted as a part of the work of Brooks House, the Harvard social-service center.

GORGAS ESSAY ANNOUNCED

The ninth Gorgas Memorial Essay Contest has been announced. The subject is "The Achievements of William Crawford Gorgas and Their Relation to Our Health." The contest is for students in the third and fourth years of high school. State and national prizes are awarded. The grand prize is \$500 in cash and a trip to Washington. Students of Catholic schools have been frequent winners.

DIOCESAN REPORTS

Increase in First Grade. The annual school report of the Diocese of Syracuse recently issued by Rev. David C. Gildea, diocesan superintendent, shows an increase in enrollment in the first grade. It shows that of the 1936 elementary graduates, 53.83 per cent entered Catholic high schools and 41.10 per cent entered public high schools. Of the high-school graduates, 9.2 per cent enrolled in Catholic colleges, 3.8 per cent in non-Catholic colleges, 5.3 per cent in schools of nursing, 17.2 per cent in secretarial courses, and 28.5 per cent are working.

New Schools. The annual school report of the Diocese of Brooklyn, issued by Rt. Rev. Msgr. Joseph McClancy, heralds the resumption of building. A number of new grade and high schools were erected in 1936 and 1937 and nine others are being planned. A new syllabus for the schools was issued for the present year.